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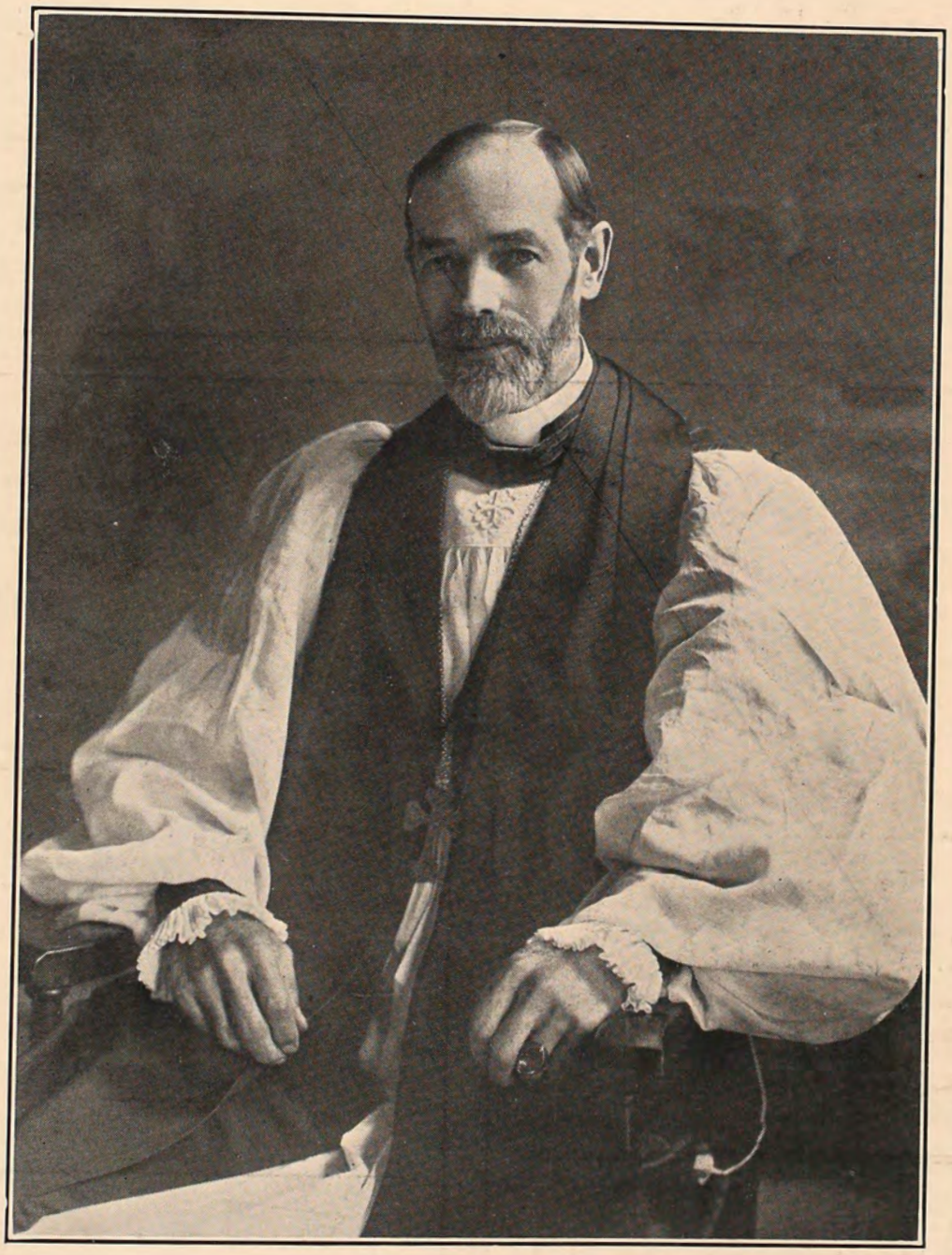

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

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Special Convention Elects Bishop Garland to be Diocesan

In probably the briefest session of any Convention held in the 139 years' history of the Diocese of Pennsylvania, the Special Convention which met in Holy Trinity Church, Tuesday, January 22nd, elected the Bishop Suffragan of the Diocese, the Rt. Rev. Thomas James Garland, Diocesan to succed the Rt. Rev. Philip Mercer Rhinelander, whose resignation as Diocesan was accepted by the House of Bishops on November 14, 1923.

The Bishop was chosen on the first ballot. It was the second time the distinction of being elected to an office of the Episcopate on the first ballot came to Bishop Garland. It is believed to have been the first time in the history of the whole Church that any Bishop of the Church has been so honored by the Clergy and Laity of a Diocese.

Apart from the Service of Holy Communion prior to the Special Convention being called to order and extending the recess for luncheon, it took exactly 2 hours and 45 minutes for the Deputies to complete the business for which they had been called together.

Bishop Garland, the eighth Bishop in line from the saintly Bishop White, received more than double the number of Clergy votes cast for all the others voted for by the Clergy, and 31 more Parish votes than were cast for all the others voted for by the Parishes.

THE VOTE FOR BISHOP

	Clergy	Parish
Rt. Rev. Thomas J. Garland	141	83
Rt. Rev. Henry St. George Tucker	56	45
Rev. Ernest M. Stires	6	5
Rev. J. Wilson Sutton	6	2
Rev. John H. Mockridge	1	..
Rev. E. J. Humes	1	..
Whole number of ballots cast.	212	135
Blank ballot	1	..
Necessary to a choice	106	68

After calling the Convention to order as provided for in the Canons, Bishop Garland requested the Rev. J. DeWolf Perry, President of the Standing Committee, to act in his place and the Bishop retired to the Rectory of Holy Trinity Church until the result of the election was officially announced. Then, escorted by the Notification Committee appointed to inform him of the action of the Convention, Bishop Garland reappeared. The Convention rose to its feet. It was a tense moment.

The galleries were filled with church people. There had been differences during the pre-Convention days. The Convention had, however, registered its choice. Every eye among the more than 600 Clerical and Lay Deputies, and among the hundreds in the tiers of gallery seats, were on Bishop Garland. Checking the rush of emotion that apparently sought mastery the Bishop in gentle, though at times tremulous, words told the Deputies and the people of his deep consciousness of the distinguished honor and great responsibility which had come to him and his realization of his own limitations. Accepting the election, subject to confirmation by the Bishops and Standing Committees of the Dioceses, he expressed his appreciation of the trust and confidence placed in him.

Following the adjournment of the Convention the Bishop and Mrs. Garland were given an informal reception in the Assembly Room of the Church House, during which hundreds passed in line and expressed their congratulations.

The full text of Bishop Garland's address accepting the election will be found on another page of this issue of THE CHURCH NEWS.

There was an unusually large number of Deputies at the Celebration of the Holy Communion. Bishop Garland was the Celebrant, assisted by the Rev. J. De Wolf Perry, President of the Standing Committee, the Rev. Francis M. Taitt, Dean of the Convocation of Chester, and the Rev. Floyd W. Tomkins, rector of Holy Trinity.

The hymn, "Come, Gracious Spirit, Heavenly Dove," preceded the Celebration, and while the alms were being received, the hymn, "From the Eastern Mountains" was sung. Bishop Garland

announced that the offering would be used for the Sacrifice Week Fund. The Communion Hymn was "And Now, O Father, Mindful of the Love," and the recessional, "Blest Be the Tie That Binds."

The Rev. Messrs. Caley, Clay, Cline, Morris, Manuel, Metz, Gossling and Seymour served as a choir.

The Convention was called to order at 10.55 o'clock. The secretary read the call for the special convention, and the report of notices sent to the Parishes and Missions. The roll call of Clergy and Lay Deputies was read, the responses showing that almost every Clergyman was present, and that every Parish and Mission, with very few exceptions, was represented by full delegations.

Committees on the claims of Clergy and Laity to seats were appointed and in due time reported that no application had been made by the Laity, and that one Clergyman whose name had been submitted to the Committee was recommended as entitled to a seat and a vote, but that a second Clergyman was apparently disqualified. After considerable discussion, by resolution adopted by the Convention, this second Clergyman was granted a seat and a vote.

In responding to Bishop Garland's request to preside, it fell to the venerable and much-beloved President of the Standing Committee in fulfilling that duty, to have had the distinction of presiding at four Conventions of the Diocese at which Bishops were elected.

Following the report of the Committee on Dispatch of Business the Rev. John H. Mockridge sought to have the Convention go into Committee of the Whole for discussion and conference, and urged defeat of the resolution which provided there be no nominating speeches. Doctor Mockridge's motion was defeated by a decisive vote.

Mr. Samuel F. Houston spoke against the resolution which provided for the counting of ballots on the floor of the Convention in the presence of the entire body. During the discussion a recommendation that the Tellers should take the ballot boxes to a side room a Deputy exclaimed "Who will have custody of the boxes?"

"General Butler" was the quick retort from another Deputy.

This reference to the city's new Director of Public Safety brought a general laugh.

Withdrawal by Dr. Caley of the committee's resolution that the count be made in open Convention closed the discussion. It was agreed the Tellers should make the count during the recess for luncheon.

When nominations for Bishop were called for, the Rev. Dr. Tomkins nominated Bishop Garland, Mr. Edward H. Bonsall seconding the nomination. The Rev. Dr. Washburn nominated the Rev. Ernest M. Stires, rector of St. Thomas', New York, seconded by Mr. Samuel F. Houston. The Rev. Gilbert Pember nominated the Rt. Rev. Henry St. George Tucker; seconded by Mr. Francis A. Lewis, Mr. A. J. County and several other Deputies. The Rev. W. N. Parker nominated the Rev. J. Wilson Sutton, vicar of Trinity Chapel, New York, seconded by Mr. Walter M. Kalmey; and the Rev. Dr. Mockridge, nominated the Rev. Dr. Edward M. Jefferys, rector of Old St. Peter's Church, Philadelphia; seconded by Mr. Charles Sinkler. Doctor Jefferys asked that his name be withdrawn.

The following were appointed Tellers:

PARISH VOTE: Mr. Louis B. Runk, Head Teller; and Messrs. Lawrence J. Morris, W. J. Dickson, F. H. Longshore, J. W. Wister, Henry A. James, H. C. Lawser, George Hall, Charles Cain and Charles Sinkler.

CLERICAL VOTE: The Rev. S. L. Gilberson, Head Teller; and the Revs. Albert H. Lucas, E. G. Knight, George Copeland, John A. Richardson, W. A. Matos and Nathaniel B. Groton.

It was agreed that the polls be open for the casting of ballots from 1 to 1.30 o'clock. Two boxes were used for the Clergy vote, and three for the Parish votes.

Before proceeding to a vote the Deputies sang the *Veni, Creator Spiritus,* kneeling, followed by silent prayer, after which the Rev. J. De Wolf Perry said the prayer set forth for public and private use in the Diocese, asking for guidance in selection of a Bishop.

At 1.30 the Convention recessed. Luncheon was served in Holy Trinity Parish House. Promptly at 2.45 o'clock the Convention reassembled. The Tellers submitted their report. Following announcement of the result the *Gloria in Excelsis* was sung by the Convention.

The Committee named to notify Bishop Garland of his election comprised the Revs. George C. Carter, H. St. Clair Hathaway, John H. Chapman, Carl E. Grammer and Messrs. C. C. Harrison, Edward H. Bonsall, Samuel F. Houston and William White. Following the Bishop's address of acceptance the Convention adjourned.

Two Chinese deacons, Rev. Tsu Kyan-tsing and Rev. Koo Kyok-sung, were recently advanced to the priesthood in St. John's Pro-Cathedral, Shanghai.

So also Christ willed to save the things that were perishing, and He saved many men, coming and calling us when we were already perishing.—*Second Epistle of St. Clement to the Corinthians.*

NEW CENTRAL OFFICES FOR CITY MISSION

For about twenty years the City Mission officers have been located in the basement of Old St. Paul's Church on South Third Street. During the early part of those years the auditorium of the Church was frequently used for services and the accommodations below were ample for the City Mission's needs of that date. Gradually the Society has developed; the Staff has grown; the activities have increased until the offices reached the bursting point.

When the Church was no longer used for services, there was a period during which it was not used for anything. It was gradually realized by the Board of Council, the suggestion being made by the Superintendent, that the logical thing to do was to expand upwards, taking in the auditorium of the Church for office purposes and making available its larger supply of fresh air and light and other advantages. Last spring it was finally decided to make this move and the Board of Council has, under the able guidance of one of its own members, Mr. Allen Evans, adapted the auditorium of the Church for office purposes, retaining in every respect the architecture as was and merely adding office partitions and other conveniences as, while in perfect keeping with the original, have produced the desired results. The Chancel end of the Church has been retained intact as St. Paul's Chapel of the City Mission. The remainder of the center of the auditorium is in the nature of a foyer adapted for large meetings or informal discussions of various kinds. The offices are situated under the two long side galleries. From now on, the main door of the Church will be used as the door of entrance and exit, and for purposes of convenience the building will henceforth be called Central Office of the City Mission. Old residents will always know it as "Old St. Paul's Church." Historically, the building will remain intact and, as an old parishioner of the Church said to the Superintendent, "There could be no finer use made of Old St. Paul's Church than to give it over, body and soul, to the use of the City Mission."

On Thursday, February 21st, from four to five-thirty, there will be held a house-warming and reception in the new offices. Tea will be served. The hostesses are committees from the friends of the City Mission and the Church Mission of Help jointly; the hosts will consist of the Board of Council and a few specially invited friends. All friends of the City Mission and the Church Mission of Help are cordially invited to be present on that occasion and extend their congratulations and best wishes to these two Societies.

Bishop Garland's Address to the Convention

I fully appreciate the great honor which, by your action you have conferred upon me. It is the second time that I have been elected in this Diocese on the first ballot, which is something unprecedented in our history. No one realizes better than I do, the grave responsibilities, cares and burdens that must be borne by the Bishop of this Metropolitan Diocese and, in all humility, I may say that no one is more fully conscious of his limitations.

At this solemn moment I think of the history of the past; of our first Bishop, the saintly William White, a most remarkable man to whom history has not yet done full justice; of Henry U. Onderdonk; of that great organizer Alonzo Potter; of the eloquent William Bacon Stevens; of that just and godly man, Ozi William Whitaker; of one of the noblest hearted men whom it was ever my privilege to know, Alexander Mackay-Smith; and then, of the last Bishop of Pennsylvania so well known to you all that I do not need to speak of him—one who came to you so well equipped for the work of his Episcopate through years of training in Theological Seminaries.

I may safely say that I know more about Pennsylvania than any other Bishop who has been elected (with the exception of Bishop White and Bishop Stevens). I have lived here since I was a child and my family has been identified with the state for one hundred and fifty years and from the days of my childhood, I have had a love for Pennsylvania. No other Bishop has been elected who has had the advantage of such affectionate and personal relations with the whole body of his Clergy and with a large number of laymen. I have been deeply touched, especially during the last few days, at the spontaneous manifestations that have come to me from so many people testifying to their affection and loyalty. Knowledge of this personal devotion on the part of so many will ease the burdens of the arduous duties of the Episcopate.

In the trying positions in which I have been placed, not only during my Episcopate, (but even before that time), in the performance of my duties in this Diocese, I have been singularly blessed in having a true helpmeet who has been to me a solace and a help and a comfort in time of trouble and an inspiration throughout my ministry.

I am profoundly glad that my election has not been by any party in the Church; that among my dearest friends are representatives of all types of Churchmanship. We all believe the same Faith and we bear witness to the world of our unity: I trust that the Holy Spirit will lead us to that deeper unity without which progress is not possible.

With that simple faith which I was taught at my mother's knee and which has been my guide through life, I believe that God gives heavenly wisdom and His grace and strength to all those who do His will. And I will look to Him for strength to fulfill the greater responsibilities which have been laid upon me. By your action you have made it possible for me to continue my services in this Diocese which I have loved and in which I have labored for the past thirty years. I accept the election, subject to confirmation by the Bishops and Standing Committees, knowing that I may confidently count on that same spirit of co-operation that has never failed me in the past.

And now, my brethren, may grace, mercy and peace, be unto you through God the Father and our Lord Jesus Christ.

ANOTHER PARISH ARRIVES

"Congratulations!" writes the rector of St. James' Church, South Pasadena, to his people. "Your offerings toward the General Church Program this year (1923) have been so generous and so regular that the treasurer is already able to report that our entire quota, amounting to $3265, has been paid in—almost two months before the end of the fiscal year." (In fact, the total figure was then over $3400, with more to come.)

"Only one thing," he continues, "could have brought this about, and that is a generous and whole-hearted co-operation from practically every communicant of the parish. The attainment of this goal for the first time since the Nation-Wide Campaign was inaugurated in 1919 is achieved because of the faithfulness of the individual giver."

Confirmation Appointments for February

Bishop Garland has arranged to take the large bulk of confirmations in February. On February 24 Bishop Davenport of the Diocese of Easton will come into the Diocese to assist Bishop Garland and will remain until the end of March.

Bishop Garland will take all the following appointments:

Feb. 1. Wednesday
Evg. Phila.—St. John the Divine.

Feb. 7. Thursday
Evg. Phila.—St. Matthias.

Feb. 10. Fifth Sunday After Epiphany
A. M. Phila.—Zion.
Evg. Phila.—St. Stephen.

Feb. 13. Wednesday
Evg. Phila.—St. George, Venango.

Feb. 15. Friday
Evg. Kennett Square, Advent.

Feb. 17. Septuagesima Sunday
A. M. Phila.—St. Andrew, West.
Evg. Phila.—Advocate.

Feb. 19. Tuesday
Evg. Phila.—St. Elisabeth.

Feb. 20. Wednesday
Evg. Phila.—St. Titus.

Feb. 29. Friday
Evg. Phila.—Holy Comforter, West.

Bishop Davenport's February appointments follow:

Feb. 24. Sexagesima Sunday (St. Matthias Day)
A. M. Phila.—Atonement, West.
Evg. Phila.—Holy Communion Chapel.

Feb. 28. Thursday
Evg. Phila.—St. Michael and All Angels.

Feb. 29. Friday
Evg. Phila.—Transfiguration Chapel, So. Phila.

The Rev. G. A. Studdert Kennedy's Visit to Diocese

The most interesting of our recent English visitors is undoubtedly the Rev. G. A. Studdert Kennedy. He is rector of St. Edmund's, London, Chaplain to the King, and National Messenger for the Industrial Christian Fellowship. But he is best known as an army chaplain during the war, when he was badly gassed and suffered disfigurement; was decorated for his services, and was probably the most popular with the "Tommies," who affectionately named him "Woodbine Willie," after the cigarettes which he distributed.

While the guest of Bishop Garland for three days, he was incessantly engaged in the utterance of his social message. One theme was reiterated in his sermon at Bryn Mawr on "The Meaning of Money"; at the Church of the Mediator on "The Church's Responsibility for Peace"; and at the clerical luncheon on "The Opportunity of Furthering God's Purpose in the World." It is not easy to convey in a summary any impression of his natural, unconventional, thoughtful, humorous, fervid speech. But the following brief outline may suggest to those who did not hear him why the clergy felt that they had been listening to a real prophet.

He began with a criticism of Thomas Hardy's drama, "The Dynasts," and its despairing answer to the universal question, What does all this welter of confusion mean? The Pities could only display ordinary compassion for the tragedy: but the Fates, iron and inexorable, were compelled to say there was no purpose or plan back of it all. He insisted there was a Christian answer to the inquiry: and that the Church had something to do with the problems left by the war and the industrial situation. He characterized war in itself the most imbecile thing ever devised by the wit of man, and he repudiated it for himself henceforth. The conduct of the world has been savagely irrational. The Church ought to know what God means for the world, and to fall in with that. Too often it has acted as though it existed to save a few, and in some other life: when Christ said that God so loved the world that He sent His Son to save it, here and now. Ironically describing its disregard of the people, he said he would rather be damned with them than saved alone. Comparing reason and instinct, he held the value of instinct to be its hint of Divine purpose. The present instinctive demand for continuing peace should be seized by the church, as a means of moulding the world's movement to God's righteous will.

He gave an elaborate illustration of evolution as furnishing a Christian philosophy of history. Man, as the highest term in the process of development, stands for the consummation of a great scheme with God at its source and in its working. Evolution is to be interpreted by its goal, not its beginning. What issued in life had meant life all along: nature must be looked at in the light of human nature. As we see the end toward which the process is moving, we get a glimpse of the purpose of God. He then made reference to human speech, to writing and printing, as taking man out of isolation: all of them mean sharing of life, and the bringing about of unity. This is a Divine idea becoming creative in human experience. God as love is equivalent to the sharing of life and the unity of personality.

He made all this concrete by treating coal as the basis of civilized life. All our conveniences are dependent upon the collier; and incidentally the collier's wage is the Christian's business. Steam, telegraphy, telephony, wireless, flying, and much else, are all based upon coal; but they were the products of scientific imagination, which is the secret of all progress. What the scientist discovered, God revealed; the invention of the cotton loom was as truly inspired as the conception of a Prometheus. But the unnoticed thing is that all these developments make for unity, by reducing the limits of space and time, and bringing men and nations into closer contacts. Thus God has already built a body of unity, and provided the means of brotherhood. No nation can any longer be independent, although all of them are still striving to be so. France has made the effort seem feasible; Great Britain is so big that it makes it look respectable; when America attempts it, it looks to us positively holy. But we are all blind together; we are all obsessed with greed and passion and suspicion and fear. We try to settle the chaos by political manoeuvers, when the question is moral and spiritual.

We Christians think we have some notion of God's purpose. Well, as He has built the body of unity, it is our task to build the soul. The world is starving for a living church, for one that shall exhibit the eternal life which is brotherhood. The church sees all the enormities of modern life, and too often says they are none of her business. But, as in all life, she must respond to the environment of unity—or go out. She must not identify herself with the herd; she must stand above

Few English preachers have aroused such enthusiasm as the Rev. G. A. Studdert Kennedy. The above photograph was taken in the Church House while he was the guest of Bishop Garland last month, just before he made his address to the Clergy of the Diocese at a luncheon given in his honor. It was his first visit to Philadelphia. He is the special lecturer this year at Berkeley Divinity School. He is widely known through his books of sermons, "I Believe" and "Lies." His publishers (Doran) are getting ready to issue his latest book and further sermons.

and beyond the nation, and only so save the world. All this sounds revolutionary; but it is not the revolution of a wheel, which goes round and round and comes back to the same place; it is change and progress. Can there be a new life for mankind through Christ? It sometimes seems impossible, but it is true. If there is no hope of it, there is no God; we see it coming, because we believe in God.

Each of Mr. Kennedy's addresses ended with one of his own virile poems. They were as he called them, "the rough rhymes of a padre"; but they were of the sort to quicken the heart-beat and make the eye glisten.

G. C. F.

REV. IRVING A. McGREW ACCEPTS MARYLAND CALL

The Rev. Irving A. McGrew, rector of the Church of the Epiphany, Germantown, has accepted a call to the rectorship of Christ Church, Denton, in the Diocese of Easton. As rector of Christ Church Mr. McGrew also will have oversight of parishes in Hillsboro, Greensboro and Preston and Caroline County, Maryland, at large.

Mr. McGrew goes to his new fields about March 1st. His rectorship of Epiphany Church dates from 1915. Prior to that he was Vicar of Epiphany Chapel, 17th and Summer Streets, Philadelphia, from 1913 until that chapel was closed. Mr. McGrew is a graduate of Hobart College and the General Theological Seminary. He was ordained Deacon by Bishop Lines, of Newark Diocese, in 1905, and was advanced to the priesthood by the same Bishop in 1906. Before coming to the Diocese of Pennsylvania he was assistant at Trinity, Buffalo, 1905-1906; rector of St. Mary's, Haledon, N. J., 1906-1909; assistant, St. Paul's Chapel, New York City, 1909-1911, and rector of St. Mark's, Newark, N. J., 1913-1915.

Fifteen men of St. Stephen's Church, Newton, Iowa, who meet frequently to discuss the conditions of the parish, gave a dinner which they cooked themselves, and are now undertaking to excavate a basement for the church, doing all the work themselves.

RETREAT FOR BUSINESS WOMEN

There will be a retreat for business women at St. Margaret's Mission House, 1831 Pine Street, Philadelphia, on Friday, February 22nd, beginning at 8 A. M. and closing at 5 P. M. Conductor, Rev. Dr. McCune. Those desiring to attend are asked to notify the Sister-in-Charge.

REV. STANLEY R. WEST

SUCCEEDS MR. MOORHOUSE AS DEAN AND RECTOR

The Rev. Stanley R. West, rector of Christ Church, Pottstown, was elected Dean of the Convocation of Norristown to succeed to the vacancy created by the death of the Rev. John Kennedy Moorhouse, at a special meeting of the Convocation held in the Church House last month.

Coincident with that action it was learned that Calvary Church, Conshohocken, of which Mr. Moorhouse was rector at the time of his death last November, had called Mr. West to succeed Mr. Moorhouse as rector. Mr. West has accepted the call and will take charge of Calvary, Conshohocken, about March 1st. Mr. West is a Philadelphian by birth, and a graduate of Girard College, Class of 1899, and of the Philadelphia Divinity School, Class of 1910. Bishop Mackay-Smith ordained Mr. West to the priesthood. He went to Christ Church, Pottstown, in 1913. He was formerly curate at St. Matthew's, Philadelphia. During the War he was a Chaplain in the U. S. Army.

PRINTING OUTFIT IS GIFT TO CHURCH FARM SCHOOL

Through Mr. Charles H. Clarke, a vestryman of the Church of the Saviour, West Philadelphia, and business manager of THE CHURCH NEWS, the Church Farm School has been presented with a very practical printing outfit, including a press, type and other accessories necessary for the boys in the school to obtain the rudiments of the art of printing. Mr. Clarke's gift enables the Church Farm School to offer for the boys one more outlet for their energies and fills a long-felt want in the life of the school, for which the Headmaster, the Rev. Charles W. Shreiner, is deeply appreciative.

BISHOP GARLAND ADVANCES BROTHERS TO PRIESTHOOD

The Rev. W. C. Kilpatrick, who has been in charge of the Church of the Atonement at Morton, Delaware County, and the Rev. A. J. Kilpatrick, in charge of St. George's Mission at East Venango and Edgemont Streets, Philadelphia, were ordained to the priesthood by Bishop Garland in St. Matthew's Church, Eighteenth Street and Girard Avenue, on Sunday morning, January 30th.

The two men are brothers. The Ordination service took place at 9 o'clock, prior to the Bishop's regular morning service, at which Bishop Garland administered the rite of Confirmation to a class of St. Matthew's parishioners. The Ordination sermon was preached by the Rev. Z. B. T. Phillips, rector of the Church of the Saviour, West Philadelphia. The Rev. Gilbert E. Pember, rector of St. Michael's, Germantown, presented the brothers for ordination.

RECTOR DONATES BOOKS TO COMMUNITY LIBRARY

The Rev. Francis C. Hartshorne, rector of St. Peter's, Phœnixville, gladdened the hearts of the church people of St. James', Perkiomen, last month when he forwarded to their rector, the Rev. Charles F. Schofield, a complete set of the International Encyclopædia for the Community Library Mr. Schofield has opened through reconstructing the historic old Church School building on the church land.

In 1732 there was a flourishing parish school in the building. It was in use for more than one hundred years. It was allowed to become almost a ruins until Mr. Schofield had it reconstructed for a Community Library and Mortuary Chapel. It was ready for use January 1st. Donations of books and magazines are needed to equip the Library and can be sent to Mr. Schofield, "Collegeville P. O., Montgomery County, Pa."

ST. PETER'S, GERMANTOWN, HAS DUAL ANNIVERSARY

The fiftieth anniversary of the founding of St. Peter's Parish, Germantown, and the thirty-third anniversary of the ordination of the rector, the Rev. Stewart P. Keeling, was celebrated on Sunday. December 23rd. A memorial organ to commemorate the dual anniversary was dedicated the previous Sunday.

Fifty years ago a number of residents of Germantown, under the leadership of Mr. H. H. Houston, founded St. Peter's parish. The first services were held December 21, 1873. Since the erection of the church, a Sunday School building, a rectory and a parish house have been added. The parish house is a memorial to the first rector, the Rev. Thomas Hill Rumsey.

Travels Through the Prayer Book

By CECIL ROBERTS

The Prayer of Consecration

Ever since the unfortunate day in 1529, when Luther and Zwingli scowled at each other across the table at Marburg, that sacrament, which our Lord instituted as a memorial of Himself, has functioned chiefly in Christian thought as the *pièce de resistence* for the most abstract and often merely verbal controversy. Even in the great Church revival of the last century, just because the traditional doctrine and practice had been lost, the Oxford leaders found their time fully occupied with the restoration of this necessary and historic setting, rather than with the implications of this fully restored Eucharistic picture for life. Now, however, with the Prayer Book teaching as to the Eucharist quite widely accepted in progressive parishes throughout the Anglican Communion, there is offered to us both the duty and the opportunity of attempting to see just what the Catholic Eucharist means for our better understanding of the Christian life.

I.

Our American Prayer Book presents us with a thrill at the very start of our meditation. For many hundred years, the Western Church has differed from the Eastern as to the formula by which the Eucharistic change takes place. "By the recitation of Christ's own words," say the West. "By the Invocation of the Holy Spirit," says the East, and in abstract theology these diverse answers create an insoluable problem. Our American Prayer of Consecration, however, *unites these two formulas,* by giving due and equal prominence both to the Words of Consecration and to the Invocation of the Holy Spirit. The moral implications of this are tremendous. How is it (we ponder) that the earthly element in our life is to be elevated and changed, so that in its innnermost essence and substance there is no longer there the earthly and accidental existence which appears to the eyes of men, but in reality only the Lord God Himself at work within humanity? By the action of God's Spirit, says the earlier and Eastern thought. But realize, says the West, that this action of the Spirit takes place only when the individual so identifies himself with our Lord's purposes and intentions that he can say, as the priest at the altar says, never "This is Christ's Body, this is Christ's Blood," but with the fullness of self-identification, "This is My Body, this is My Blood." We do well indeed to realize that without the other-worldly power of God's Spirit, even our highest aspirations were vain, yet we here have that compelling incentive placed before us, that even granted this gift of the Spirit, there is absolutely required our own identification of "selves, souls, and bodies" with the historic and living Christ, in order for the Holy Spirit to become operative.

II

Beautiful and dramatic are the ceremonies attendant upon the Eucharistic Consecration in either the Western or the Eastern rites, and almost harshly and brutally, it may seem to us, does the Oblation or Sacrifice intrude itself between them. Why cannot the earthly elements become heavenly; why cannot our human life be transformed with all the mystic joy and happiness of the Consecration, without this stern note of Sacrifice forcing itself into the center of the action—after the Institution and before the Invocation? Simply to teach us that most mysterious and fundamental truth of all Christian ethics, that there can be no Consecration, either at the altar or in our hearts, without the deep fact of sacrifice. God did not become Man without the instrumentality of the Cross, and man cannot be translated "to the heavenlies," as St. Paul puts it, without the Cross. Whenever the soul of man seeks to identify itself with the aims and purposes of our Lord, and whenever a human being sincerely asks God's Spirit to descend upon him, and change him into the likeness of his Master, in these very prayers he is demanding to be marked and offered for sacrifice. The moral effort can no more be divided than can the Eucharistic. One element may follow the other in time, but *before God,* they are all one unified self-consistent action. "And only look on us as found in Him" we sing in our most popular Eucharistic hymn. And before the throne of God, there stands The One —in whom we would be found. Let us make no mistake: "In His feet and hands are wound prints, and His side." We would appear in Christ—then we must appear in sacrifice. In that indivisible action by which the Eucharist is consecrated, in that same action is the sacrifice effected. In the dedication of our life to God, is our sacrifice potential.

III

Yet still further and higher does our Prayer Book guide us. Even the mystery of Consecration, even the awfulness of Sacrifice, even the action of the Spirit form only a trinity of love to lead us onward to something better still, and that is Communion. You may have had all the liturgical parts mentioned above, in due and reverent observance, yet according to the tradition of the Church your Eucharist is absolutely incomplete and ineffective until Communion has been made. The priest's Communion is vitally necessary for the validity of the rite. How very far below her

theology is at this point the general life of the Church! Here imbedded in the Eucharist is a social principle powerful enough if seriously applied to create another Pentecost, to electrify missions with new vigor, and even perhaps to Christianize America. For let us mark well this teaching. The ecclesiastical action of the Eucharist, grand, dramatic, divine though it is, remains absolutely incomplete and theologically worthless until it becomes personalized, until the action leaves the altar and dwells in humanity. You have had and can have no Eucharist, according to both tradition and our Prayer Book, until Communion has been made. You have no religion, according to our modern social conscience, until your devotion is actually applied in human relations. Of course, the tragedy lies in the fact that just as countless "sound" Churchmen imagine that the priest's Communion is but an incidental aftermath to the spectacle of Consecration, and do not realize that without this aftermath the spectacle is a sham, so very many of us beguile ourselves into believing that the *application* of Christian principles to our civilization is rather a sentimental, or even materialistic luxury, to be looked to after "the real religion" has been attended to, without ever grasping the fact that until this Communion of God and Man has been actually carried out, there has been absolutely no religion there at all.

The above lines are but the most fragmentary sketches of what strong Churchly belief in the Eucharist ought to mean in American life, yet the entire picture hangs outlined in the matchless beauty of the Prayer of Consecration in our Prayer Book, for each one who will meditate in these things before the Presence of our Lord Himself.

HOLY APOSTLES CHILDREN ENDOW HOSPITAL BED

In 1917 Ruth Vincent Bagley, one of the children of Holy Apostles Sunday School, Twenty-first and Christian Streets, Philadelphia, was called to God. She left a little bank containing some money she saved to be used for a good purpose. Ruth's mother brought the money to the rector, Doctor Toop, asking him to use the money as he deemed best.

It was decided to add to this memorial the birthday offerings of the members of the Sunday School until $500 had been reached, the amount necessary to endow a bed in the Children's Hospital for the use of any sick child in the parish for one month during each year.

Special services recently held in the Sunday School marked the completion of the fund and the Endowment of the bed. Mr. Benjamin Rush, President of the Board of Managers and Mr. John Cadwalader, Jr., Secretary of the Board, accepted the gift on behalf of the Children's Hospital.

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FAMILY SUNDAY

The Brotherhood of St. Andrew in the Diocese is following the general plan of the National organization to suggest rectors where it is well to do so, to have Mid-Lent Sunday observed as Family Sunday. It is desired that on that day in the middle of the Lenten season every family in the parish be present at the church and that the rector preach a sermon appropriate to family life.

The plan was adopted widely throughout the United States on one of the Advent Sundays, in some cases as many as three generations being present and sitting together in the pews.

"SACRIFICE WEEK"

Complete reports on the results of "Sacrifice Week" will be published, it is hoped, in the March number of "The Church News."

It was necessary to go to press before the night of the Missionary Meeting in Holy Trinity Church on January 31 at which Parishes were to make their final reports.

When the forms were closing for the current issue the contributions which had been received at the Executive office in the Church House from individuals amounted to approximately $32,000.

EPISCOPAL ACADEMY ALUMNI HOLD ANNUAL SERVICE

St. James' Church, Twenty-second and Walnut Streets, was filled to overflowing on Sunday afternoon, January 6th, at the Annual Service of the Society of the Alumni of the Episcopal Academy. The Alumni, Trustees, Faculty and Students assembled in the Parish House a half hour before the service and marched in a body into the Church.

The preacher was the Rt. Rev. William Walter Webb, Bishop of Milwaukee. Bishop Webb, who was born in Philadelphia, and was the first rector of St. Elizabeth's, in this city, is a graduate of the Class of 1874 of Episcopal Academy. The offering is to be applied to the special fund for the building of a Chapel on the Academy's grounds at Overbrook. This Chapel is to be a memorial to the Alumni who died in the World War. Mr. Milton B. Medart has been selected as the architect.

PHILADELPHIA BUSINESS FIRM SUPPORTS CHURCH NEWS

A Philadelphia business firm, the members of which are Churchmen and believe THE CHURCH NEWS should be supported and more widely circulated, has subscribed to one hundred copies.

To the management of THE CHURCH NEWS has been given the duty of distributing the copies each month.

In acknowledging the subscriptions, and expressing its appreciation to the members of the firm for their interest and generous support, THE CHURCH NEWS will distribute the 100 copies each month among the following:

Home for Consumptives, Chestnut Hill; Smith Memorial Home for Convalescents, Oakburne, near West Chester; Christ Church Hospital; House of Rest; Leamy Home; Galilee Mission; Church Home for Children; Home of the Merciful Saviour for Crippled Children; Burd School; Widener Memorial Home; House of St. Michael and All Angels for Colored Crippled Children, and the Episcopal Hospital.

The method taken by the business firm may suggest itself to some other members of the Church as a means for supplying a parish with twenty-five, fifty or one hundred copies for distribution among the congregation. One hundred copies can be furnished each month in bulk to one address for $50 a year; fifty copies each month for $25 a year, and twenty-five copies each month for $12.50 a year.

There may be one or more persons to whom some one would like a copy mailed each month. If so, send a dollar to THE CHURCH NEWS with the name and address of the person to whom you want a copy mailed, and that person's name will be put on THE CHURCH NEWS mailing list.

MISSION STUDY DISRUPTS CHURCH VESTRY MEETING

The Rev. N. B. Groton, rector of St. Thomas', Whitemarsh, is leader of a Mission Study Class that has been organized in St. Asaph's, Bala, and which is holding sessions Wednesday nights.

There's no particular news in that, you will pause to remark. When it is disclosed Mr. Groton's work blocked and interrupted the progress of a meeting of St. Asaph's Vestry your interest may increase. That's why THE CHURCH NEWS copy reader ventured to build a "sensational newspaper" headline to this article.

The Rev. Benjamin N. Bird, rector of St. Asaph's, is leader of a Mission Study Class on Thursday nights at St. James', Twenty-second and Walnut Streets. Mr. Bird and Mr. Groton are bully good friends. When the rector of St. Asaph's went to his January Vestry meeting he hadn't the slightest suspicion Mr. Groton's Mission Study Class had affected his Vestry. The minutes of the last Vestry meeting were read without anyone attempting to put a motion that the reading be dispensed with.

Then the storm broke. One Vestryman said something about the Mission Study Class. Another began to talk about Japan. In a minute the entire Vestry was discussing the importance of supporting Missions. Coal bills, Episcopal, Convention and Sustentation Funds were brushed aside.

"This is a Vestry meeting, not a Mission Study Class," broke in Mr. Bird.

"Now wait a minute, rector," someone interrupted, "those missionaries in Japan, they"—and so it went on—Vestry business, parish details, all forgotten. Missions had the right of way.

It developed that virtually the entire Vestry had enrolled in the Mission Study Class under Mr. Groton's leadership and parish interest in the Church's Mission in Japan is growing.

WELCOME FOREIGNERS

The following of newly arrived immigrants is an important part of work among foreign-born Americans. Through the chaplains at ports of entry, those who give their religious affiliation as that of the Episcopal Church are reported to parishes in their respective destinations. The possible benefit to the parish is suggested in a letter from a clergyman in the Diocese of Newark, who writes:

"Fine! Send me some more. I have got the whole family into the church. They put me in touch with another family just arrived, man and wife and four children, and also another man with a family soon to come. Fifteen people in one haul! They are good, substantial material."

At Consecration of Japanese Bishop

In the above cut is a group of representatives of the Anglican, Canadian, American and Japanese Churches who attended the Consecrations in Japan of the first native Japanese Bishops of the Church in Japan. From right to left the cut shows Dr. John W. Wood, Bishop Gailor, Bishop Hamilton of Nagoya (Canadian), Bishop Naide of Osaka, Bishop Scott of Shantung, North China (Anglican), Bishop McKim, Bishop Motoda of Tokyo, Bishop Heaslett of South Tokyo (Anglican), Bishop Lee of Southern Japan (Anglican), and the Rev. Canon Gould (Canadian). Bishop Motoda, who was ordained to the priesthood in Philadelphia, and is a graduate of the Philadelphia Divinity School, was Consecrated December 7th. Bishop Naide was Consecrated December 11th. The photograph was taken after the Consecration of Bishop Naide, who is wearing the vestments willed by the late Bishop Channing Moore Williams thirty years ago to the "First native Bishop of Osaka."

ANNUAL MEETING OF FREE AND OPEN CHURCH ASSOCIATION

Ninety-two and one-half per cent. of the churches of the Episcopal communion are free and in twenty-seven of the seventy-two Dioceses in the United States there are no pew-renting churches, according to the 1923 annual report of the Free and Open Church Association, which was submitted at the annual meeting of the Association, held in the Church House last month.

Henry H. Bonnell was re-elected President. Other officers elected were: T. Brown Belfield, vice-president; Geo. Hall, treasurer, and the Rev. John A. Goodfellow, of the Church of the Good Shepherd, Kensington, general secretary. The Board of Council comprises: Rev. Dr. G. Woolsey Hodge, Rev. Thomas S. Cline, Rev. Gilbert E. Pember, Dr. W. G. W. Anthony, Rev. G. Herbert Dennison, and Messrs. A. J. County, R. Francis Wood, William S. Macomb, Joseph H. Coates, William I. Rutter, John M. Wergman and Henry R. Dowdy.

The annual service was held in St. Matthias' Church, Nineteenth and Wallace Streets, on Sunday night, January 20th. The Rev. Dr. W. G. W. Anthony was the preacher.

A traveling Church normal school is being arranged by the Diocese of Western Michigan for the southern part of the Diocese, to reach every section with at least two sessions for instruction.

CHURCH HISTORICAL SOCIETY

The Church Historical Society has received during the past four months some eighty pamphlets, thirty-one bound books, 168 prints and photographs of persons and things, nine autographs of Bishops and others, one large scrap book of newspaper clippings, a large quantity of Church newspapers, and forms of services, and effected the exchange of 162 pamphlets for an equal number of others.

As the Society has no endowment for the purchase of books or other historical data, it is very grateful to those who have made these donations. But it is very much to be desired that subscriptions or legacies should be made toward an endowment for enlarging the collections of the Society and securing its future permanency.

The annual meeting for the election of officers, etc., was held in the rooms of the Society on January 21st when an alteration of the By-laws was acted on, raising the annual membership dues to $2 per year. That seemed absolutely necessary to provide even a small income for necessary current expenses. There certainly ought to be enough persons in the whole American Church willing to contribute that small sum for the collection and preservation of its historical material.

The chief of the Pawnee tribe in Oklahoma has been confirmed. The Indian's interest in the Church has been so faithful that Bishop Thurston has granted him a lay reader's license.

JANUARY MEETING OF THE EXECUTIVE COUNCIL

The regular meeting of the Executive Council was held in the Church House on January 10th.

The resignation of the Rev. Nathaniel B. Groton as a member of the Council was accepted with regret, and Rev. Ze.B. T. Phillips, who has recently been elected Vice-Chairman of the Department of Religious Education, was elected in his place.

Rev. Mr. Stockman made a statement with reference to the work of the Committee on Deficit which has been quite comprehensive. The plans for "Sacrifice Week" were efficiently carried out through the vigorous efforts of the Woman's Auxiliary. On January 13th and January 20th, some eight or nine clergymen, including missionaries from China, Japan and Brazil and Secretaries from the Church Missions House, spoke on Missions at numerous services throughout the Diocese. The plans called for an invitation luncheon of some of our well-to-do laymen on the 15th instant, and at this meeting the co-operation of these laymen was pledged to the success of the effort; Mr. Franklin was present, and spoke inspiringly on the cause of Missions.

An interesting question was presented by a letter from the House of Prayer asking for Diocesan approval of its building project. Bishop Garland pointed out that many parishes really needed co-operation in their building undertakings quite as much as missions, and a committee was authorized which would investigate this new question of Diocesan policy.

On the recommendation of the Department of Missions, a resolution was passed authorizing the purchase, through funds in the hands of the Treasurer of the Department, of a lot on Rhawn Street near the Northeast Boulevard as the site for a future Diocesan Mission.

A question of procedure arose with reference to the organization of the Diocesan Insurance Office. The last Diocesan Convention had approved the plan which had been proceeded with by the committee in charge without further authority from the Council. The Council adopted resolutions approving what had been done, on being satisfied that the wishes of the Council with respect to the further handling of the project would be observed. It was pointed out that the Diocese would own all the stock of the corporation, and would therefore control its policy in every respect.

REYNOLDS D. BROWN,
Executive Secretary.

The 1924 Budget

BY REV. GILBERT E. PEMBER
Chairman of Budget Committee

At the December meeting of the Executive Council the Budget Committee of the Department of Finance was requested to prepare for THE CHURCH NEWS a series of articles explanatory of the Budget. The people of the Diocese are asked for large sums of money. Some parishes feel the burden heavily and occasionally complain.

Sometimes this is due very largely to lack of knowledge of what the money is being used for, and as a consequence no real interest in the giving. We all need to know to stimulate interest. We all ought to know because, after all, it is our business, and those in authority want you to know where your money goes and they would welcome helpful and constructive criticism.

The Budget is divided into four Sections. I. DIOCESAN ASSESSMENTS. II. MAINTENANCE. III. FORWARD WORK. IV. SPECIALS.

I. DIOCESAN ASSESSMENTS:	
Episcopal Fund	$23,097.76
Convention Fund ...	18,072.15
Sustentation Fund ..	14,080.00
Total for Diocesan Assessment	$55,249.91

This is the nearest approach to a tax we have in the Diocese. Indeed, that is what it is, because it is collectible from the parishes under canonical penalties. In some instances the right to a seat in the Convention is endangered by failure of the parish to pay its share of these assessments. So far so good, and that means we should all take care to pay, but what does the money go for? How is it used? Why should it be so much or so little?

A. THE EPISCOPAL FUND. The total estimated expense for the year 1924 is $28,097.76, but the amount assessed on the parishes is reduced by $5000, the estimated amount of interest from endowments for the support of the Episcopate. Out of this Fund are paid the salaries of the Bishop and Bishop Suffragan, automobile expenses for the latter, the salaries of the Bishop's secretary and stenographers, besides the current expense of the Bishop's office, stationery, printing, and postage.

II. THE CONVENTION FUND. The assessment for this year is $18,072.15.

This Fund pays the salaries of the Secretary and Assistant Secretary of the Convention. The printing of the reports and the Journal is usually one of the largest items—about $3000.00. It also takes care of the other expenses of the Convention, lunches for the Deputies on the two days of the Convention, etc. This Fund also absorbs by canon whatever deficit there is in the maintenance expenses of the Church House. This year the estimated deficit is unusually large, $12,500.00. There is a special reason for this. We have for the last few years paid no taxes on the Church House and hoped that the courts would sustain our contention that the property being used entirely for Church purposes should be tax free. The courts have decided against us, and we shall have $5400.00 of taxes to meet this year, some for the current year and in addition, the taxes for past years which we failed to pay.

III. THE SUSTENTATION FUND. The assessment for this year is $14,080.00.

Several years ago the Convention adopted a scale of minimum salaries. The first years of a man's ministry he must receive at least $1200.00 a year. When he has been in the Priesthood three years, his minimum is $1500.00 and rectory. At five years, the minimum is raised to $1800.00 and rectory, and at eight years, it becomes $2000.00 and rectory. The Missionaries are cared for by the Executive Council through the Department of Missions. But there are a number of organized parishes in union with the Convention, which are not able to pay the full amount of the minimum salary to their rectors. Because they are not missions they cannot apply to the Department of Missions. So the Convention created the Commission on Clerical Salaries to administer the Sustentation for the purpose of helping the parishes to meet the canonical requirements as to their rectors' salaries. There are about twenty of these parishes, receiving from $100.00 to $1400.00 a year from this Fund. In addition, the Fund pays the Pension Fund Premiums on that part of the salary which it furnishes.

These three Funds which form the first section of the Budget are really, as was said in the beginning, taxes, which the parishes are bound to pay if they wish to remain in good standing.

The assessments are based on the current expenses of the parishes and are estimated by a sliding scale of percentage, so that a relatively larger amount is asked from large and wealthy parishes than from the smaller and less able financially.

(To be continued in March Number)

A training college for women missionaries is about to be opened by the S. P. G., near Birmingham, England.

Recruits and Parishes. II.

By The Rev. Dr. George G. Bartlett, Dean of the Divinity School

The two tables printed below, for the counties of Delaware and Montgomery, constitute the second instalment of this statistical study. For necessary explanations, see the prefatory remarks to the instalment printed in the previous issue. Data which may lead to amplification or correction of these studies will be gratefully received, if put in writing.

DELAWARE COUNTY	Date of Union with Convention	Number of Communicants, 1923	Ministers		Postulants			
			Rectors or Ministers in Charge	Assistants	1 1864–1883	2 1884–1903	3 1904–1923	Total 60 Years
A. Parishes								
1. Chadd's Ford: S. Luke	1887	5	5	..	..	..	..	..
2. Chester: S. Luke	1874	126	5	..	1	..	..	1
3. Chester: S. Paul	1786	818	2	1	..	..	3	3
4. Clifton Heights: S. Stephen	1879	235	8	..	..	..	..	..
5. Concord: S. John	1786	32	13	..	..	..	..	..
6. Lansdowne: S. John the Evangelist	1897	467	7	1	..	..	..	..
7. Marcus Hook: S. Martin	1786	176	4	..	..	..	..	..
8. Media: Christ Church	1858	483	9	2	..	..	..	..
9. Morton: Atonement	1886	180	10	..	..	1	..	1
10. Norwood: S. Stephen	1908	140	4	..	..	..	..	..
11. Radnor: S. David	1786	147	6	..	..	1	1	2
12. Radnor: S. Martin	1887	190	7	..	..	..	..	..
13. Ridley Park: Christ Church	1881	261	7	1	..	1	..	1
14. Rockdale: Calvary	1835	176	8	..	..	..	..	..
15. Swarthmore: Trinity	1920	126	3	..	..	..	..	..
16. Wayne: S. Mary	1889	463	4	1	..	1	2	3
B. Missions								
17. Chester: S. Mary	....	29	2	..	..	..	..	..
18. Collingdale: Trinity	....	119	12	..	..	..	1	1
19. Darby: All Saints	....	350	1	..	..	..	..	..
20. Drexel Hill: Incarnation	....	196	1	..	..	..	..	..
21. Eddystone: S. Luke	....	?	3	..	..	..	..	..
22. Essington: S. John the Evangelist	....	50	..	..	..	..	..	..
23. Highland Park: Holy Sacrament	....	177	2	..	..	..	..	..
24. Ithan: (see Radnor, S. Martin)	....	..	..	..	..	..	..	..
25. Linwood: S. Martin (see Marcus Hook)	....	..	..	..	..	..	..	..
26. Prospect Park (Moore): S. James	....	93	7	..	..	..	..	..
27. Stonehurst: S. Giles	....	63	1	..	..	..	..	..
28. Wawa: The Angels	....	..	..	..	..	..	..	..
		—	—	—	—	—	—	—
Allowance for cases where two or more Cures were served concurrently by one Minister			131	6				
			10	1				
			—	—				
Totals	....	5102	121	5	1	4	7	12
MONTGOMERY COUNTY								
A. Parishes								
1. Ambler: Trinity	1902	166	6	..	..	1	..	1
2. Ardmore: S. Mary	1887	455	7	..	..	..	2	2
3. Bala: S. Asaph	1888	336	4	..	..	1	..	1
4. Bryn Mawr: Redeemer	1852	570	4	11	..	3	..	3
5. Cheltenham: S. Paul	1861	472	4	1	3	..	..	3
6. Conshohocken: Calvary	1859	452	7	1	..	1	1	2
7. Gwynedd: Messiah	1868	215	10	..	..	..	..	..
8. Jenkintown: Our Saviour	1858	419	7	9	..	1	1	2
9. Lower Merion (Cynwyd): S. John	1863	179	4	..	..	..	..	..
10. Lower Providence (Perkiomen): S. James	1785	77	15	..	..	..	1	1
11. Norristown: All Saints	1898	362	4	1	..	..	2	2
12. Norristown: S. John	1815	650	7	4	..	1	..	1
13. Pottstown: Christ Church	1829	223	7	..	..	1	..	1
14. Rockledge: Nativity	1899	260	2	..	..	..	1	1
15. Rosemont: Good Shepherd	1871	493	3	6	..	..	2	2
16. Upper Merion (Bridgeport): Christ Church	....	199	6	..	..	..	..	..
17. Upper Providence (Oaks): S. Paul	1869	177	6	..	..	..	1	1
18. Valley Forge: Washington Memorial	1911	110	1	..	..	..	..	..
19. Whitemarsh: S. Thomas	1786	456	6	..	..	..	1	1
20. Wyncote: All Hallows	1909	206	6	..	..	..	..	..
21. Wynnewood: All Saints	1919	214	2	1	..	..	..	..
B. Missions								
22. Bryn Mawr: Holy Cross	....	35	2	..	..	..	..	..
23. Cheltenham: Trinity	....	78	1	..	..	..	..	..
24. Gulph Mills: Trinity	....	28	1	..	..	..	..	..
25. Hatboro: Advent	....	67	6	..	..	..	..	..
26. Lansdale: Holy Trinity	....	117	9	..	..	..	..	..
27. McKinley: S. Andrew	....	27	..	..	..	..	..	..
28. Meadowbrook: Huntington Valley Chapel	....	54	1	..	..	..	..	..
29. Royersford: Epiphany	....	74	6	..	..	..	..	..
30. Weldon: S. Peter	....	128	6	..	..	1	..	1
31. West Manayunk: S. Andrew	....	113	2	..	..	..	..	..
32. Willow Grove: S. Anne	....	59	3	..	..	..	..	..
		—	—	—	—	—	—	—
Allowance for cases where two or more Cures were served concurrently by one Minister			155	34				
			2	1				
			—	—				
Totals	....	7471	153	33	3	10	12	25

Studies in the Quotas for 1924

In presenting these "Studies in the Quotas for 1924," the parishes and missions have been arranged in groups. The first column of figures represents the quota for each recommended by the Quota Committee, according to the method approved by the Executive Council and the Diocesan Convention. In the column "Number of Communicants" the figures are taken from the 1923 Journal of the Diocese. The average per communicant may be of interest to each parish and particularly with relation to the average for the group in which that parish is found. The Quota Committee directs attention that any method of apportionment based on a per communicant calculation is obviously impossible.

GROUP "A"
(Over $10,000)

Name of Parish	1924 Quota Maintenance	Number of Communicants
S. Martin's-in-the-Fields, Chestnut Hill	$35,000	505
S. Paul's, Chestnut Hill	31,000	589
S. Mark's, Philadelphia (including chapels)	28,550	1,536
Holy Trinity	21,900	1,837
S. James', Philadelphia	18,650	932
Holy Apostles	15,000	1,212
S. Peter's, 3d and Pine	13,550	778
S. Luke and the Epiphany	12,500	1,394
Christ Church	12,000	423
Redeemer, Bryn Mawr	11,050	570
Calvary, Germantown	10,950	749
S. Paul's, Overbrook	10,550	631
The Saviour, West Philadelphia	10,200	1,333
	$230,900	12,489

GROUP "B"
($5,000–$10,000)

S. Paul's, Cheltenham	$9,550	472
Good Shepherd, Rosemont	9,400	493
S. Stephen's, Philadelphia	9,200	501
S. Luke's, Germantown	8,500	909
Grace, Mt. Airy	8,000	471
S. Clement's, Philadelphia	8,000	671
Our Saviour, Jenkintown	7,250	419
S. Peter's, Germantown	6,900	717
S. Mary's, Ardmore	6,700	455
S. Asaph's, Bala	6,500	336
S. Mary's, Wayne	6,350	463
S. Thomas', Whitemarsh	5,500	456
S. Matthew's, Francisville	5,300	732
S. Paul's, Chester	5,300	818
S. Philip's, West Philadelphia	5,000	387
	$107,450	8,300

GROUP "C"
($3,000–$5,000)

Atonement, Philadelphia	$4,900	623
Epiphany, Sherwood	4,800	776
Mediator, Philadelphia	4,800	1,006
Christ, Germantown	4,000	657
S. Mark's, Frankford	4,000	1,263
S. Michael's, Germantown	3,900	629
Calvary, Conshohocken	3,800	452
Good Samaritan, Paoli	3,750	280
Resurrection	3,700	915
Incarnation	3,600	548
S. Mary's, Pro-Cathedral	3,550	320
S. David's, Radnor	3,500	147
S. Peter's, Phœnixville	3,500	327
All Saints', Torresdale	3,300	348
S. Mary's, West Philadelphia	3,300	448
S. Martin's, Radnor (incl. Ithan Chapel)	3,200	190
All Saints', Wynnewood	3,000	214
	$64,600	9,143

GROUP "D"
($2,000–$3,000)

Epiphany, Germantown	$2,700	295
S. John's, Norristown	2,700	650
All Hallows, Wyncote	2,600	206
Gloria Dei	2,600	261
Messiah, Gwynedd	2,500	215
S. Matthias', Philadelphia	2,400	425
Trinity, Oxford	2,400	403
All Saints', Moyamensing	2,200	482
Prince of Peace	2,150	683
S. Andrew's, West Philadelphia	2,150	469
S. David's, Manayunk	2,150	470
S. Paul's Memorial, South Philadelphia	2,150	384
Advocate	2,100	901
Covenant	2,100	555
Holy Trinity, West Chester	2,100	407
Redemption	2,100	722
S. John Evangelist, Lansdowne	2,100	467
S. John's, Cynwyd	2,000	179
S. Martin's, Oak Lane	2,000	330
	$43,200	8,504

GROUP "E"
($1,000–$2,000)

S. James the Less	$1,800	440
Holy Communion	1,750	644
Christ, Ridley Park	1,700	261
S. Timothy's, Roxborough	1,650	744
Christ, Media	1,600	483
S. Simeon's	1,600	2,285
Holy Trinity Memorial	1,450	381
Christ, Pottstown	1,300	223
S. James', Bristol	1,250	324
S. Nathanael's	1,250	300
S. Simon the Cyrenian	1,250	803
S. Paul's, Aramingo	1,250	240
Zion	1,250	332
Holy Comforter Memorial	1,100	258
S. John's Free	1,100	1,057
S. Barnabas', Haddington	1,050	504
S. Luke's, Kensington	1,050	500
Huntington Valley Chapel, Meadowbrook	1,000	54
	$24,400	9,833

GROUP "F"
($500–$1,000)

Christ, Upper Merion	$950	199
Holy Nativity, Rockledge	950	260
All Saints', Norristown	900	362
Holy Innocents	825	208
S. John the Evangelist	800	740
S. Jude and Nativity	800	601
S. Ambrose	750	285
S. Bartholomew's, Wissahickon	750	167
S. Luke's, Newtown	750	146
S. James', Downingtown	750	214
House of Prayer	730	232
Annunciation	700	253
S. Stephen's, Wissahickon	700	233
Phillips Brooks Memorial	650	244
S. James', Kingsessing	650	626
S. John the Baptist	650	231
S. Peter's, Weldon	650	128
S. Stephen's, Bridesburg	650	314
S. Stephen's, Clifton Heights	650	235
Good Shepherd, Germantown	600	185
Good Shepherd, Kensington	600	383
S. Gabriel's, Feltonville	600	134
Emmanuel, Holmesburg	575	415
All Saints', Darby	550	350
Calvary, Northern Liberties	550	294
Christ Church Chapel	550	200
Crucifixion	550	349
Grace Church, West Philadelphia	550	300
S. Alban's, Olney	550	241
S. Augustine's	550	262
S. Barnabas, Germantown	550	222
S. Barnabas, Kensington	550	365
S. Bartholomew's, Philadelphia	550	297
S. Elizabeth's	550	384
S. George's, Richmond	550	369
S. George's, West Philadelphia	550	377
S. James', Hestonville	550	234
S. Paul's, Doylestown	550	251
S. Paul's, West Whiteland	550	240
Trinity, Ambler	550	166
Trinity, Coatesville	550	251
Trinity, Crescentville	550	See Trin., Oxford
Christ, Franklinville	500	282
Calvary, Rockdale	500	176
Redeemer, Andalusia	500	75
Washington Memorial Chapel, Valley Forge	500	110
	$29,080	12,590

GROUP "G"
($200–$500)

S. John the Divine	$450	352
S. Luke's, Bustleton	450	173
Atonement, Morton	400	180
Holy Comforter, West Philadelphia	400	231
S. John Chrysostom	400	188
S. Monica's	350	74
S. Paul's, Oaks	350	177
S. Stephen's, Norwood	325	140
Advent, Hatboro	300	67
Holy Sacrament, Highland Park	300	177
Holy Trinity, Lansdale	300	117
Incarnation, Drexel Hill	300	196
S. James', Langhorne	300	55
Messiah, Port Richmond	275	126
Trinity, Swarthmore	275	126
S. Andrew's, Yardley	260	98
All Souls'	250	364
Incarnation, Morrisville	250	183
S. Alban's, Roxborough	250	118
S. James', Prospect Park	250	93
Advent, Kennett Square	225	73
Ascension, Parkesburg	225	59
Epiphany, Royersford	200	74
S. Andrew's, South Philadelphia	200	101
S. Luke's, Chester	200	126
Trinity, Collingdale	200	119
	$7,695	3,787

GROUP "H"
(Under $200)

S. Columba's, Southampton	$175	35
S. John Evangelist, Essington	175	50
Trinity, Cheltenham	175	78
Emmanuel, Quakertown	150	81
S. Andrew's, West Manayunk	150	113
S. Anne's, Willow Grove	150	59
S. Giles', Stonehurst	150	63
S. Mary's, Chester	150	29
*S. Michael's and All Angels	150	63
S. Thomas', Philadelphia	150	515
Emmanuel, Kensington	125	344
S. George's, Venango	125	135
S. Philip's, New Hope	125	12
Christ Church, Eddington	100	93
Grace, Hulmeville	100	100
L'Emmanuello	100	207
S. James', Evansburg	100	77
S. John's, Concord	100	32
S. Paul's, Edgely	100	96
S. Titus, Elmwood	100	119
King of Prussia	75	...
S. Mark's, Honey Brook	75	99
S. Martin's, Marcus Hook	75	176
All Saints', Fallsington	60	64
S. Andrew's, McKinley	60	27
S. John's, Kelton	60	17
S. Mary's, Warwick	60	36
Transfiguration Mission	60	78
*Christ Church Hospital Chapel	50	78
S. John's, Compass	50	100
Trinity, Buckingham	50	51
S. Luke's, Chadd's Ford	25	5
Transfiguration, West Philadelphia	35	19
Trinity, Gulph Mills	35	28
S. Peter's, Great Valley	30	24
Feasterville Mission	25	5
S. Andrew's, Somerton	25	40
Trinity, Center Hill	25	12
S. Luke's, Eddystone	25	27
S. Andrew's, Oxford	15	20
S. Wilfred's, Dolington	15	9
Advent (Polish)	10	138
Ascension, West Chester	10	25
Holy Cross, Bryn Mawr	10	36
Hungarian Church, Phœnixville	10	...
Redeemer (Polish)	10	242
S. Cyprian's, Elmwood	10	16
S. Cyril's, Coatesville	10	34
S. Mary's, Manayunk	10	63
S. Sauveur	10	113
	$3,670	3,883

*Chapel of an Institution

Reports from Parishes Relating to Every-Member Canvass for 1924

By Rev. Percy R. Stockman

Chairman Quota Committee

Of the forty-six Parishes in the Diocese which have held a thorough-going Every-Member Canvass, the majority made their canvasses during the month of December. A few held theirs in November, and others in January of this year, and some will be held even as late as February. A questionnaire was sent out to these various Parishes asking for a report as to the results of their canvass; (1) was it easier to organize for this Canvass than for the previous one; (2) was the Canvass more successful than previously; (3) if so, what factors made it so; (4) what is the total number of pledges secured; (5) what percentage of the communicants is this; (6) what is the total amount pledged; (7) what does this represent per communicant; (8) what proportion of the amount of the pledges will go to Missions; (9) particular items of interest relative to this year's Canvass.

Some of the replies are given herewith that they may encourage if possible similar effort in other Parishes this year and in the future.

St. Matthew's reports as follows:—(1) The Rector and Rector's Warden worked harder on the Canvass than ever before. (2) The Canvass was more successful. (3) Due to hard work. The Rector gave his Warden a list of eighty-nine persons to be requested to assist in the Canvass who were communicated with by personal visit or telephone. A complete set of cards was made giving all the addresses in the parish with a separate card for each house, and the names of all the persons in that house on it who should be seen by the visitors. These cards were arranged in geographical groups. Fifty-six persons responded to the call for canvassers and eighteen lent their automobiles. (4) About a hundred pledges were secured at the time of the Canvass, and more have come in since. (5) About 20 per cent. of the communicants will have signed the pledges. (6) The total amount pledged is about $2,600, but this represents less than one-half of the amount likely to be received, as the majority do not make definite pledges, but give as they can. (7 and 8) The estimated average contribution per communicant will be about $9.50—70 per cent. for the parish and 30 per cent. for extra parochial objects. (9) Owing to the large number of visitors, the work was all done by 5.30 in the afternoon, except for a few stragglers. There will be over 450 packages of envelopes used in St. Matthew's parish this year. Many of them are taken jointly by husband and wife, so that out of 782 active communicants, over 500 will be envelope subscribers. In addition to this, there are 231 packages of envelopes in the Sunday School. This parish has accepted its quota figure for Maintenance for 1924.

The Chapel of the Mediator:—(1) It was more difficult this year to secure visitors. The campaign was held in December. (2) The Canvass was about the same as last year; if anything, more people were away from their homes and could not be seen. (4) About 700 pledges have been received, and 100 or so desire envelopes, but will not pledge. (5) About 60 per cent. of the communicants have pledged for parish support. The number pledging to Missions will be somewhat less. (6) The amount pledged for the parish is *about* $13,000; for Missions about $3,000. (7) These amounts are approximately 21¢ per communicant per week for the parish, and 5¢ per communicant for Missions. (8) Since 40 per cent. of the communicants will not contribute through envelopes, the average per envelope contributor should be almost double the figures given. (9) It has been decided for next year to do away with the house-to-house visiting, and secure pledges some other way. This decision has been reached in view of the experiences of the canvassers who have been working for several years, and who find that the opportunity to talk to people about their pledges is practically nil. Most people have their pledges made out and hand them to the canvassers, or a large number will not await the visit of the canvasser. There is no doubt that this parish will exceed its quota for Maintenance.

Grace Church, Mt. Airy:—For the past two years, the Canvass was made by one gentleman alone. He was unable to do this again, and a regular organization of the parish was effected this past fall with district leaders under whom a thorough canvass was made. A circular statement was sent in advance with pledge cards. (2) No material advance in the success of the Canvass over prior years was made. This may be due to a shift in the church population. A net increase of fourteen weekly subscribers was obtained. (4) The total number of pledges secured was weekly, 265, monthly 13, quarterly 13, semi-annually 25 and annually 25. Deducting 23 duplications, the total number of actual subscribers is 318. In addition, 86 members of the Church School signed pledges. (5) The subscribers represent approximately 60 per cent. of the total number of communicants. (6) The amount pledged under all forms is $11,515.24 for parish support and $4,482.20 for missionary purposes. (7) This represents a pledge per communicant of approximately $22 for parish expenses, and $8.55 for missionary purposes. (8) The total pledges for missionary purposes are therefore a little over 28 per cent. of the total pledges for all purposes. (9) There is an indication of a greater proportionate increase from the Church School envelopes. The parish as a whole has undertaken to meet its Quota for 1924.

Church of the Good Shepherd, Kensington:—A Canvass was made in December through the mail. The Budget was prepared and sent to every parishioner. The people are hard-working, and many will not give definite pledges. The duplex envelopes are used quite generally. The parish expects to increase its offerings to Missions over previous years.

St. Asaph's, Bala:—The every-member visitation was a notable success. It revealed what can be done with more preparation on the part of the visitors and a little more publicity about the visiting. It was a success because the visitors all enjoyed it and thought it worth while. It was a success because the Church went to all the people to try to make them realize that they are a part of the Church. This parish has undertaken to raise its quota for 1924 for Missions, and will probably give more than its quota.

Christ Church, Pottstown:—(1) There was no difficulty in organizing. The vestrymen each have a section of the parish for which they are responsible in all matters requiring an every-member approach. (2) The Canvass was just about as successful as formerly. The first year it was tried (1916) showed a large advance over previous years. One hundred and fifty-five pledges were secured for 1924 from 70 per cent. of the communicants. The pledges represent $3,000 for the parish and $750 for missions, or about $16.66 per communicant. The parish is completely converted to the Every-Member Canvass annually, and the duplex envelopes as the best method of securing regular and generous giving. In addition the Church School gives to Missions about $350, its enrollment being 130, and its average attendance 90. The parish will endeavor to meet its quota for 1924.

Trinity, Collingdale:—The amount raised in 1923 was $2,000 for all purposes. The 1924 Budget is $2,500. It is hoped to raise the increased amount by increasing the number of pledges from 63 in 1923 to 100 in the present year. Practically all the communicants are subscribers. The pledge of $200 to Missions represents about one-tenth of the normal income. A new building campaign is under way, and the interest in that is expected to prove a powerful stimulus to more devotion to the Church's work.

Advent, Hatboro:—(1) The interest seemed to be somewhat better than formerly, in securing canvassers. (2) In the main, there was greater success this year. (3) Presume increasing interest, and added information were factors. (4) Pledges and requests for envelopes to be used without definite pledge—so far, 47. (5) This represents about four-fifths of the communicants. (6) Amount pledged, with estimate for envelopes used without pledge, based on previous giving, roundly $1,100. (7) About $20 per year per communicant pledging, or using envelopes. (Average.) (8) For Missions, specified, $225. Allowing 10 per cent. shrinkage, and estimating Church School Mite Box offering, and Thanksgiving Day for Hospital, look for about $350 for Missions in 1924. (9) Increasing interest in Missions and giving is quite noticeable. Have accepted 1924 Quota.

St. Anne's, Willow Grove:—(1) Larger number of envelopes asked for than last year. Number of signed pledges about the same. (2) Canvass was more successful in total amount assured. (3) More information as to Church's Mission, and interest of canvassers. (4) Number sets envelopes, including some used without definite pledge, 45 so far. (5) These represent about four-fifths of the communicants. (6) Roundly, about $750 may be relied on from these sources. (7) About $16.66 per communicant. (8) Of that amount, about $150 is definitely named for the Church's Mission. Allowing 10 per cent. for shrinkage, and estimating the Church's School Mite Boxes in Lent, and the Hospital offering at Thanksgiving, there is reasonably to be looked for about $190 plus, for Missions during 1924. (9) The willingness of people to give systematically, and to be informed, is increasing. The 1924 Quota has been agreed to.

Holy Trinity, Lansdale, and *Emmanuel, Quakertown:*—In Lansdale the result has been the best yet attained; 91 cards were signed representing $1,356 parochial, and $381.96 for extra-parochial objects, with 119 communicants on the list. Quakertown shows a slight falling off, largely due to the fact that many who pledged during the previous year were unable to keep up their pledges, and so have not renewed them. Thirty-nine cards were signed, representing $333.20 for the parish, and $127.16 for extra-parochial objects, with a communicant list of 87. More cards will come in from time to time. Both Missions have accepted their quota figures for 1924.

Calvary Church, Conshohocken, having been carefully organized by its late rector, the Rev. J. Kennedy Moorhouse, carried out its Every Member Canvass without his leadership, but with the usual thoroughness and with results even better than formerly. Its quota for 1924 is practically assured.

The Memorial Church of St. Paul, Overbrook, made a most successful Canvass, having organized most thoroughly in advance. It is hoped to give an account of this Canvass later in a special article.

THE DIOCESAN LIBRARY

A recent visitor to the Library, later becoming a member, remarked: "I did not know there was a Library at the Church House. I come to my monthly meeting here, and go away again, but I have never been in this room before." When told that the Library contains upward of 8000 books, strong in its material on Church History, Missions, Bible Study, Sermons,—together with reference books on these subjects, she was surprised and pleased, and immediately "joined" the list of members.

"A sanctum where for strength and rest,
My tired and troubled spirit looks;
A place with living thoughts most blest,
That holds my loved and helpful books."

It is restful to mind and body, before or after a meeting, to do some quiet reading. And these books and magazines belong to all members of the Diocese—everything helpful in the line of good reading—except fiction, of which there is but one shelf, but all that shelf is good.

EVANSTON, ILL., SENDS QUERY

During the current year, at a date to be announced, the Rev. George Craig Stewart, D.D., and Saint Luke's, Evanston, Ill., will celebrate the twentieth anniversary of their association as rector and parish. The Vestry is anxious to get into touch with as many as possible of the former communicants of Saint Luke's, and of those who have been baptized, confirmed, or married there during Doctor Stewart's rectorate. If this comes to the eyes of any such, write to Doctor Stewart, giving present address, so that more detailed news of the celebration may be sent.

NEW WORKER AT COMMUNITY CENTER

A new worker in the person of Mrs. Harriot M. Hall has been installed at the Community Center at the Church of the Transfiguration. Mrs. Hall succeeds Mrs. Raymond D. Coneley, formerly Miss Mary McLaughlin, who began the work in December, 1922. Miss McLaughlin was well known in the neighborhood, had a strong influence on all the people and made a splendid beginning in every phase of the project. She resigned in November and since then Mrs. Hart, with the assistance of eight women and five men students and several friends of the Community, have maintained the activities.

Mrs. Hall lives in West Philadelphia and formerly was with the students at the University of Montana. She is enthusiastic about our ideal of making the Center a place where students can meet, understand, and deal with people of less privilege, and have the scientific knowledge of the University personally applied to the pressing problem of the entire neighborhood.

A library, play hours, hand work, sewing and cooking classes, boys and girls' clubs constitute the main features of the program.

The building has been repaired and generally equipped. The students who use the Parish Hall for dancing have raised the money and put in a new floor, which is a great improvement for all the work that is being carried on there.

Bishop Garland appointed a Committee in charge, as follows:

Faculty and Christian Association Members: Reynolds D. Brown, Faculty; Dr. Herbert Hess, Faculty; Dana How, Christian Association; Charles O. Wright, Christian Association.

Men Students: Victor Demers, Walter T. Hazlett, William E. Lingelbach, David Russell, Hart Van Riper; Women Students: Miss Gertrude Willis, Miss Theresa Young.

St. Mary's Parish, Mrs. George Davies; Church of the Saviour, Mrs. John Robinson; St. Phillip's Parish, Mrs. Edward Williamson; Church of the Transfiguration, Mrs. Laura Seymour; St. Paul's Parish, Overbrook, William A. Lippincott, Jr.; Rector of Church of the Saviour, Rev. Z. B. T. Phillips.

All the committee members are enthusiastic about the prospects for the remainder of the college year.

JOHN R. HART, JR.,
Chaplain-in-Charge.

A new church growing out of a mission Sunday School in Henrico County, Virginia, is to be called Varina Church, reviving, after two centuries, the name of a church which stood there from 1660 to 1720.

The Woman's Auxiliary Department

Edited by MRS. Z. B. PHILLIPS

Some Searching Questions

While "Sacrifice Week" is still fresh in our minds, is it not well for us to inform ourselves in regard to the Church's task so that next year a deficit will not be possible?

The main difficulty has been that we have not realized just what the Church was attempting to do. Have all of us a definite understanding of what the Nation-Wide plan means in terms of the Budget? This can perhaps be summed up in a story which was recently told by the Rev. Franklin Clark, Secretary of the National Council.

In addressing a certain large Sunday School he asked the children what the Nation-Wide campaign meant. Receiving no answer, he offered a prize to the child who would bring the best definition the following Sunday. All during the week he was kept busy answering the telephone in response to inquiries from parents who were besieged by their children for information on this subject.

When Sunday arrived there was not a man, woman or child in the Parish who could not tell you all about it. Is it any wonder that this particular Parish has always overpaid from that time on its apportionment?

The reason people do not give to Missions is because they do not know what the task is to which the Church has committed herself.

Why not try this plan in our Sunday Schools, auxiliaries, Guilds and other Church organizations? Would it not be well for us to offer a prize for the best answer? SALLIE HEWS PHILLIPS.

"Many a Mickle Makes a Muckle"

[*The following is reprinted from the January number of the "Spirit of Missions." The caption relates to the Lenten mite boxes in which have been gathered by the children of the Church Schools more than five million dollars for the Church's Mission. As the Lenten Offering originated in the Diocese of Pennsylvania, and the Diocese has always held the leadership in the amount of its givings, the "Spirit of Missions" article may be of more than ordinary interest to our Church people.*—EDITOR.]

Two good things happened to the Domestic and Foreign Missionary Society in 1877, while it was still housed in the old Bible House, long before the Church Missions House was thought of. A young man named E. Walter Roberts joined the staff and the first Lenten Offering for Missions was sent in from a little Church in Pennsylvania. No one dreamed then how long and intimately these two were to be connected. For Mr. Roberts is the man who invented the mitebox in its present form and during the past forty-seven years more than five millions of dollars have been gathered by the Sunday schools for the Church's Mission by means of the little receptacles we call miteboxes. When the first Lenten Offering for Missions was taken the mitebox was a ponderous affair, made of black walnut and costing fifty cents even in those days of the low cost of living. It goes without saying that boxes of this type could not be widely distributed. In well-off Sunday schools each teacher might have one, perhaps, but in the poorer schools only the superintendent could indulge himself in such a luxury. Mr. Roberts was of an inventive turn of mind and he began to ponder over the problem of making a mitebox which could be put into the hands of every child in the schools. Meanwhile a wooden box covered with paper had been found which cost ten cents apiece, followed later by paper ones at eighteen dollars a thousand, but nothing satisfactory in every way was to be found on the market.

That first Lenten Offering was $200 from the Sunday School of St. John's Church, Lower Merion, Pa., of which Mr. John Marston was superintendent, and he, with Mr. George C. Thomas of Philadelphia, who later was treasurer of the Board of Missions, suggested that all the Sunday Schools and Churches be asked to participate.

In 1891 Mr. Roberts invented and patented the "Pyramid" mitebox, giving the use of it to the Society at cost, which was from $4.45 to $4.75 a thousand. In the fourteen years during which this type of box was in use the saving to the Society amounted to some $85,000. But the greatest benefit came through the wider distribution of the boxes. With the reduced cost it became possible to supply them to all the children in all the schools, it being assumed that they would all take offerings for Missions. The number of schools contributing more than doubled at once and the Offering jumped $20,000 in one year.

In 1906 Mr. Roberts invented the "Keystone" box, naming it in honor of Pennsylvania, the State which has ever been the keystone of this great arch of giving. The new box was as successful and popular as its predecessor.

The Lenten Offering for Missions and Mr. E. Wal-

ter Roberts are still "going strong." Mr. Roberts retired in 1918, after forty-two years of active service as assistant treasurer to the Church's Mission, but his interest in its affairs, and especially in the children's Lenten Offering for Missions, is still unabated. As for that offering, it has shown a virility and endurance which would be surprising did we not remember the Source from whence it is inspired. Last Easter the children of the Church Schools laid on the altar the sum of $390,853. How much will it be in 1924?

DOMESTIC COMMITTEE AIDS WORK IN WEST NEBRASKA

The Domestic Committee at its January meeting sent $500 to the National Department of Missions to be applied to the purchase of a Ford car to be used by Bishop George Allen Beecher in his far-flung work in the Missionary District of Western Nebraska.

The car is to be used by the Bishop's daughter, Elizabeth, to enable her to reach places distant from each other inaccessible by any other means. Elizabeth is Educational Secretary of the Missionary District, and the Bishop plans for her to spend some time in small communities to work among young girls.

In a letter from Bishop Beecher to Miss M. A. Lamb, which was read at the January meeting, the Bishop gives a most vivid description of the field in which he is planting the Church. It covers approximately 55,000 square miles. To reach many points it is necessary if one is without an automobile to travel by stage or on horseback.

Recently a neat little frame church was built in Cody, for which the Bishop paid his pledge of $1000 and the people of Cody raised about $1500. There is an indebtedness of $500 on the building. There are no pews, no altar or other equipment so far as furniture goes. They are using ordinary wooden chairs and a plain wooden table. There are about 400 people in the town. The Mission has about twenty communicants. All are deeply interested.

Cody is one of the places the Bishop plans to send his daughter. "There is a fine group of young girls growing up in Cody," the Bishop writes. "It seems a pity to think that these young girls, whose ages range from twelve to sixteen, are having so little opportunity for social amusement or culture."

Besides sending Elizabeth to Cody, the Bishop is to send her also to Holly to live among the people, staying with each family from one to five or six days, and gathering the little ones into the Church.

Nineteen members of the Junior Chapter of the Brotherhood of St. Andrew, at Christ Church, Greenville, South Carolina, in addition to their "regular work" are raising $1000 toward the education of a postulant for Holy Orders.

FEBRUARY MEETINGS FOR BUSINESS WOMEN

Monday, February 4, 8 P. M., Holy Trinity Parish House, 217 South Twentieth Street. Subject, "THE FOREIGN FIELD."

Monday, February 25, 8 P. M., Holy Trinity Parish House, 217 South Twentieth Street. Subject, "THE MISSIONARY DISTRICT OF EASTERN OREGON." Speaker, Bishop Remington.

TALKS FOR BUSINESS WOMEN

On Monday evening, January 14th, at 8 o'clock, in Holy Trinity Parish House, the first of the five Evening Missionary Meetings for Business Women was held. Miss Cheston, who spent some time last summer helping Bishop Burleson in South Dakota, gave a most interesting talk on the Indian work, illustrated by just the sort of pictures Church people enjoy, showing the Chapels and the Convocation of Niobrara, which is such a wonderful event in the lives of the Indians. After the meeting everyone adjourned to the Supply Department, where coffee and sandwiches were served and where all had a chance to see the factory cutting in operation. It was an auspicious opening of a series which we hope will prove of interest and help to many busy women.

FOREIGN COMMITTEE PLEDGES FOR 1924

At the January meeting of the Foreign Committee the following pledges for the current year were adopted:

JANUARY: Brazil, Kinsolving Divinity Scholarship, $300; Misc. Foreign Missionaries' Life Insurance, $250.

FEBRUARY: Kyoto, St. Agnes School, Kyoto, $100; Kindergartens in Kyoto (pledged), $100; Women's work, Fukui (salaries), $100; Senobe San's salary, $150.

MARCH: Shanghai, St. Luke's Hospital, Shanghai, $100; St. Elizabeth's Hospital, Shanghai, $50; St. Mary's Hall, Shanghai, $100; Mahan School, Yangchow, $100; Epiphany School, Soochow, $50.

APRIL: Cuba, W. Beaumont Whitney Scholarship, $150; Sallie W. Ashhurst Scholarship (pledged), $100.

MAY: Mexico, Hooker School, Mexico, $100; House of Hope Hospital, Nopala, $50.

SEPTEMBER: Liberia, Educational Work, Liberia, $150; Haiti, Educational Work, Haiti, $50; Rev. Pierre Jones' salary, Haiti, $50.

OCTOBER: Anking, St. James' Hospital, Anking, $200; Running Expenses Kuling School, $100; Life Insurance, Rev. Thos. Goddard (pledged), $50.

NOVEMBER: Tokyo, Children's Work, St. Luke's Hospital, $200; St. Paul's College, $50; Training School, Sendai, $100; Evangelistic Work, Mr. Goto, $50.

DECEMBER: Hankow, St. Phebe's Training School, Hankow, $100; St. Hilda's School, Wuchang, $50; Bible Women, Hankow, $100.

INDIANS' HOPE ASSOCIATION

In South Dakota, caring for the spiritual welfare of the Indian children of the Church in the reservation and non-reservation schools lives and labors a young Indian missionary, the Rev. Levi M. Rouillard, whom Bishop Burleson describes as "a most progressive young priest who has had a better education than most of the Indian clergy and is married to the daughter of an Indian priest."

The Indians' Hope recently presented the Rev. Mr. Rouillard with a new Corona typewriter, and was much interested in the letter of thanks recently received from him, in which, speaking of the typewriter, he says: "The little machine has been my secretary, as it goes most everywhere I go."

Three of the schools visited regularly by Mr. Rouillard are at Rapid City, where there are 140 Church children; Pierre, 102; Flandreau, 127. This year the Young People's Service League has been organized in these schools under the name of "Episcopal Service League" and it has proved so valuable in holding the young people's interest in the Church that Mr. Rouillard hopes that "the time may come when the reservation mission stations will also get a taste of the Service League."

The work of this Indian missionary is only one more record added to many others, of the faithful efficient service rendered by the Christian Indian, the fruit of Bishop Hare's splendid work among the Sioux, of which it has been said: "He found them naked murderous savages and he left them gentle worshipful citizens of the Kingdom of Christ."

GERTRUDE BANKS DOUGHERTY.

LETTER FROM MRS. BASKERVILLE

At the January meeting of the Colored Committee a letter was read by Mrs. Pharo from Mrs. E. L. Baskerville, wife of the Archdeacon for Colored Work in the Diocese of South Carolina, to whom Mrs. Baskerville had written under date of December 30th. Mrs. Baskerville is President of the Woman's Auxiliary to the Conference of Colored Church Workers, which held its sessions in Philadelphia last year.

"I have been as much with you in my thoughts and prayers this whole month," wrote Mrs. Baskerville. "I am keeping very busy. Three boys away at school and three children here. I am taking a special course in kindergarten. I have done a bit of knitting, a baby buggy robe, a little tucked dress, and some portieres. The first two I sent to Philadelphia and won a pretty certificate. I am anxious that you should see them and choose which one you might keep as my humble gift to you. Our fancy work won some prizes which go to our Thank-Offering. It seems very hard to get any surplus money, but this plan is working better than any for us now.

"I am hoping to meet with every Province before 1925, in order to arouse our women to do real hard service for our U. T. O. and the two memorials. My dear Mrs. Pharo, I feel more and more my need of a simple child-like Faith in Christ. He can bring all of our desires to pass if we but let Him do it. Wishing you a peaceful New Year."

ANNUAL REPORT

The annual report of the Presidents' Association of the Germantown and Chestnut Hill Branches of the Woman's Auxiliary for 1923 follows:

The membership of this Association comprises the Presidents, Vice-Presidents, and United Thank Offering Treasurers of twelve parishes and one mission in Germantown, Chestnut Hill and vicinity.

During the year ending December 31st there have been four stated and one special meetings, with an average attendance of eleven.

The Annual Spring Missionary Service was held on Tuesday, April 10th, at Grace Church, Mount Airy, with an attendance of 117, and the offering, $94.28, was sent to the Domestic Committee for work in Nevada. Dean Davis, Domestic Secretary of the Department of Missions and Church Extension, was the speaker.

Bishop Rhinelander having tendered his resignation to the Diocese, a minute of regret was voted to be spread on our books and copy sent to the Bishop.

HELEN R. S. ROBINSON.
Secretary.

WOMAN'S AID TO CONVOCATION OF NORTH PHILADELPHIA

At the annual meeting of the Woman's Aid to the Convocation of North Philadelphia, held on Wednesday, January 16th, at All Souls' Mission for the Deaf, the following officers were elected to serve for the ensuing year: President, Miss Laura Bell; Vice-President, Mrs. Leighton F. Appleman; Treasurer, Mrs. Paul F. Mowry; Secretary, Mrs. C. William Spiess.

During the year 1923, the Aid was able to give assistance and encouragement to several missions in the Convocation, the principal object of its work being St. Nathanael's Church, to which $1000 was given toward the cost of necessary improvements to the property. In addition, the organization contributed toward the installation of heat and water in the apartments of the woman worker, Miss Ormsbee, at the Hebrew Christian Synagogue; and made gifts to Bishop Rhinelander, at the time of his retirement, to the Dean of the Convocation, Rev. N. V. P. Levis, on the occasion of his twenty-fifth anniversary of ordination, and to Rev. Henry S. McDuffy, of St. Augustine's Mission, when that church was consecrated, at last free of debt, and its devoted priest, at the same time celebrated the fortieth anniversary of his ordination.

The principal source of income for the Aid, in addition to dues, is the Garden Party at "Wyck," held annually in June, and now looked upon as a regular feature of the Diocesan activities. The affair last June netted $1252.95, and plans are already being laid to repeat, perhaps excel this success, at an early date in June of this year.

HUNDREDS VIEWED "LITTLE TOWN OF BETHLEHEM"

Hundreds of children, and grown-ups also, viewed the miniature reproduction of "The Little Town of Bethlehem," on public exhibition at the Church House during Christmas Week. It was the work of Miss Dorothy Stewart, and was the first time it was exhibited anywhere. It was arranged for through the efforts of Mrs. J. Alison Scott, President of the Woman's Auxiliary of the Diocese. Under the direction of Mrs. G. W. McIver, members of the Junior League led in carol singing each day of the exhibit. Miss Stewart received many tributes for the excellence of her work and there were numerous demands that it be repeated next Christmas week, where opportunities may be afforded for larger numbers to view the exhibit.

Eastern Oregon now has eight clergymen in residence, in addition to the Bishop.

CHURCHWOMAN'S CLUB

The Churchwoman's Club of the Diocese of Pennsylvania held its annual meeting on the 8th of January. The attendance was excellent, and everyone showed a very real interest in the plans suggested. One of these, a luncheon for the members, we hope to carry out in the near future.

After the meeting, the members adjourned to the library, where tea was served, The Rev. Percy R. Stockman then gave a ten-minute talk on the program and the deficit in the Diocese.

The officers of the Club are: President, Mrs. W. Horner Smith; Vice-President, Mrs. William Draper Lewis; Recording Secretary, Mrs. Leighton F. Appleman; Corresponding Secretary, Mrs. Percy R. Stockman; Treasurer, Miss Helen Semple.

GIRLS' FRIENDLY SOCIETY

The Girls' Friendly Society in the Province of Washington, of which the Diocese of Pennsylvania is a part, is very anxious to have a Field Secretary of its own. The work of this Secretary would be to help in the organized Dioceses where they feel help is needed, encouraging weak Branches, starting new ones and holding Associates Training Classes; in Dioceses where the Society is not organized, to start new Branches, train leaders, and stay long enough in one place to see the work started on a good foundation. Twenty-five hundred dollars would be the smallest sum to support such a worker for one year, as her traveling expenses would be heavy. Five hundred dollars has already been contributed for this purpose, and it is hoped that girls from the Branches in the Province may soon make possible this very real piece of missionary work at home.

A meeting has just been held of the recently organized Diocesan Council for the Candidates Classes, when reports were read from various committees and plans made for the extension of work among the children. A Conference followed in the evening, when Miss Mabel Stone, Extension Secretary from the Central Office in New York, spoke most convincingly on the great importance of the work among the little girls, as study and experience show that the earlier years, between six and twelve, are really the most important; they are the very beginning of the formative period, and many traits of character can be traced back to impressions received and influences exerted at a very early age. Miss Deane, who is greatly identified with the work among the Italians in Kensington, gave a most interesting account of the work with these children, and also with the classes in the Central and Southern parts of the city.

DIOCESAN ALTAR GUILD

The Embroidery Class of the Guild meets at St. Mark's Parish House, 1625 Locust Street, every Friday, from 10 A. M. to 3 P. M. The directress of the class would be very glad to have anyone who is interested come and help her on these days, for an hour or more, as they are able. The workers need not be members of the Guild nor need they have any experience in ecclesiastical embroidery, as this is a class of instruction in one of the most delightful and fascinating branches of Church work.

For further information, please apply to Miss Lillian Prichett, 205 St. Mark's Square, West Philadelphia, or at St. Mark's Parish House any Friday from 10 A. M. to 3 P. M.

ST. LUKE'S HOSPITAL, TOKYO, IN NEED OF MEDICAL BOOKS

"As a result of the fire, all of our medical books were burned except a half-dozen which I had in my office. Fortunately these were standard books on surgery and medicine, but it is urgently necessary that we get as quickly as possible a reasonably complete group of modern medical books. Not only were all the hospital books burned, but the complete libraries of many of the doctors on our staff were also lost."

This is from a letter written by Doctor Teusler, the Director of St. Luke's. While books sent to St. Luke's now are to meet an emergency, their value will not lesson with its passing. When permanent buildings replace the present temporary barracks, they will form the nucleus for the really adequate medical library.

Before the earthquake St. Luke's had won unusual recognition from the Japanese Government. And now its share in the relief work has met with the most convincing evidence of the complete confidence of the authorities. Thirty government relief stations have been placed under the control of the St. Luke's staff. Furthermore, the city has asked Doctor Tuesler to assume entire direction of a maternity and children's hospital, which it will build in connection with St. Luke's and the entire maintenance cost of which it will bear.

These greater opportunities for service with their heavier responsibilities make more imperative the need for such material aids as a supply of the best medical books.

As fast as the money comes in new books will be purchased by the Church Periodical Club from carefully prepared lists. In order to avoid duplication it is advised that both books anl money gifts be sent to the Club's central office.

The address of the Church Periodical Club in the Diocese of Pennsylvania is 202 S. Nineteenth St., Philadelphia, Pa.

CHURCH PERIODICAL CLUB

The Annual Report of the Parish Librarians from January 1, 1923, to January 1, 1924 shows:

Current Periodicals, weekly and monthly, 5003; donors of latter, 1722.

Bibles, Testaments, Prayer Books and Hymnals, 1251; Books: Theological and Secular, 9090; Tracts and Catechisms, 13,128; Magazines sent in bulk to Reading Rooms, Hospitals, etc., 48,706; Christmas and Easter Cards, 14,563; Picture Cards, Calendars, Music, Records, 4073; Games, Miscellaneous Articles for Christmas gifts, 4161; number of Institutions and Hospitals served in Diocese, 61.

During the year $315.77 was raised to purchase books for the Library at Boone University, China. About 128 books were sent.

For Dr. Teusler's Medical Library at St. Luke's Hospital, 30 volumes, costing $60, have been sent. About 550 books have been sent to Doctor Teusler for the Community Center at Tokyo.

Two more Branches of the Church Periodical Club have been added this year.

The Church Periodical Club Pledge for 1924 will be used to supply Medical Books for Doctor Teusler and to secure a Library for the Fort Valley High and Industrial School, Fort Valley, Georgia.

MRS. A. F. KEMPTON,
Correspondent.

THE CO-OPERATIVE SHOP

The following story will give an idea of the things that are happening all the time at our Shop. A dress which had been made to order for a customer, out of some material which had been ripped up and dyed, was trimmed with a bunch of artificial flowers. While visiting, a rich relation of this lady was so much impressed with the fact that these were most exquisite flowers, made out of feathers, that, feeling they were really too good for a dress, our customer presented them to her hostess. Some time later, when she went there again, she noticed her Co-operative Shop flowers, beautifully arranged in a cut-glass vase, on the writing desk!

At the last meeting of the Founders Board, it was voted to give $100 to the Church Service League, for their contribution to the Diocesan Quota for General Missions, to be raised during Sacrifice Week.

We beg our customers, who buy their clothes from us, to remember that the money they spend goes back into Church work.

A FAITHFUL SERVANT OF CHRIST

In the Philadelphia Municipal Hospital, living alone in a cottage because he is supposed to be a victim of the malady with which Naaman the Assyrian Captain was afflicted, is David A. Clark, a communicant of St. Cyprian's, Elmwood. A native of Barbados, B. W. I., born and bred in the Mother Church of England, from all accounts he has been a most faithful communicant and church worker. In the West Indies, though living at a distance from the parish church, he would walk a distance of three or four miles to it, for a service beginning at 5 A. M., open the church and ring the bell summoning his fellow parishioners.

On the Canal Zone, under the Archdeacon, Carson, now Bishop of Haiti, he was a Cathechist; coming to Philadelphia during the war he became connected with St. Cyprian's, Elmwood, where he was licensed a lay reader under Archdeacon Phillips.

During the two years that the present priest-in-charge—Rev. Richard Bright—has had the oversight of that work he has found no more faithful person than this man. Whatever service he could render, whether teaching a class in the Sunday School or building a fire in the church he did it as unto the Lord. Unless sickness prevented him he was always in his place on the Lord's Day. A skilled carpenter he worked whenever he could secure it, and, realizing that he owed his prosperity to the Giver of all good, he shared his goods with Him—his offering was a dollar every Sunday. The last offering that he made before going to the hospital was $1.50.

In these days when it is so difficult a task to get some Christians who are gifted in one way or another to render some simple service in the church may we not learn a wholesome lesson from this afflicted and faithful servant of Christ. Father Allen, of the City Mission, and the Rev. Richard Bright, of St. Monica's and St. Cyprian's, are doing all that they can to comfort him.

Supplied only on requisition from the parishes and dioceses, the November issue of *The Church at Work* had an edition of 525,000, received by about 94 per cent of the parishes and missions.

Bishop Demby, the Negro Suffragan of Arkansas, who recently celebrated his fifth consecration anniversary, during the five years confirmed 320 persons and received fourteen from the Roman Communion.

WEST PHILA. SUNDAY SCHOOL ASSOCIATION TO MEET

The winter meeting of the West Philadelphia Branch Sunday School Association, of the Diocese of Pennsylvania, will be held Thursday night, February 21, 1924, at 8 o'clock, in the Church of the Holy Comforter, Forty-eighth Street and Haverford Avenue.

"Practical Suggestions Leading to a Successful Church School," will be the topic. The speaker will be Mr. Charles H. Tuttle, Superintendent of St. Luke's Church School, New York City. The meeting will be preceded by supper at six-thirty. All interested in Church School work are cordially invited to be present. Supper tickets can be obtained from the Secretary, E. Tracy Tobin, 439 South Forty-third Street, Woodland 9471-W.

EDUCATIONAL DEPARTMENT NOTES

Have you a Mission-study class in your parish? If not, why not? With the course this year covering that most talked of field, Japan, in unison with all branches of the Angelical Communion, and most of the Protestant bodies, all of whom are using the same text-book; with the Spiritual part of the class resting on the Watchword *Incarnation,* the very center of our faith, surely your parish cannot afford in Loyalty to Our Blessed Lord to miss putting before your people this most vital year's study. Think about it!

Lenten Normal classes begin Monday, March 3rd, and are open to anyone desiring to attend. Ten-thirty, the hour, the Church House, the place. Send your own leader or ask for a leader to be sent you. Only, that the Diocese may be one in this as in other things, please see to it that your parish be represented. If you do not want the full course arrange for one meeting.

Epiphany Classes—Thirteen classes are in session during Epiphany. Forty leaders are in training. Eighteen Lenten classes have already been asked for. There were four classes held in Advent and seventeen have been in session before Lent, the great season for Mission-study begins.

The Incarnation is our Watchword. Our aim to recover the *joy* in believing. May every parish in the Diocese join in making this Joy a very real and very compelling force that we may better know Our Lord this coming Eastertide.

E. D.

The ordinary telephones of the city system in Salina, Kansas, are used to transmit the sermons from Christ Cathedral, by a special connection which any one may ask for at service time.

DIOCESAN EDUCATIONAL DAY A MOST INSPIRING EVENT

Observance of Diocesan Educational Day on Thursday, January 24th, participated in by all the Mission Study Classes of the Diocese, was a most inspiring event, demonstrating by attendance and interest the increasing spiritual values which have come through the work being done by these classes.

The day's program began with a Celebration of the Holy Communion in the Church House Chapel. The Rev. Z. B. T. Phillips, Vice-Chairman of the Department of Religious Education, was the Celebrant. The Annual Diocesan Breakfast in the Church House Library followed.

Virtually every available space in the Church House was occupied from 10.30 A. M. to noon by the Mission Study Classes. The general topic was, "The Church in Japan." "Industry, A Creative Force in Japan, Leader, Mrs. Henry A. Pilsbry, and "Religion, A Creative Force in Japan," Leader, the Rev. Benjamin N. Bird, were special topics before the Senior Classes. "Suggestions and Helps in Methods and Presenting Missionary Stories to Boys and Girls" was the topic before the Junior Class, C. S. S. L., Mrs. Charles Welling, Leader.

The Rev. N. B. Groton officiated at the noon Intercessions and Mr. J. Hoyo, a native Japanese missionary, who is taking a special course at the Philadelphia Divinity School, delivered an address at 12.15 on "Japan."

Mrs. J. Alison Scott, President of the Woman's Auxiliary, delivered an address at the afternoon Conference in the Assembly Room. Mrs. Scott's topic was "The Two Most Important Subjects Before the Woman's Auxiliary Today."

Presentation in Holy Trinity Parish House of a Pageant, "The Old Monk Speaks," was the climax of the day's program. Described as "A Pageant of the Love of God," it is the work of Miss Elsie Douglas, of St. Paul's, Chestnut Hill, and was presented for the first time.

The single speaking part, "The Old Monk," personated by the Rev. N. B. Groton, rector of St. Thomas', Whitemarsh, tells the story while the Pageant is being enacted. It opens with the vision of Sir Christopher, the Christian Knight, who sees the Incarnation as the Love of God. As the story proceeds, the various characters appear. The audience is taken to Japan where a Christian missionary, personated by the Rev. Lloyd Mellor Smith, assistant at St. Simeon's, is discovered teaching a class of Japanese youths.

The Pageant closes with the "Sunrise Maid," representing the "Spirit of Japan" grasping the Cross and holding it firmly before her and then passing it to Sir Christopher. Miss Elizabeth Pilsbry was the "Sunrise Maid." The class of Japanese youths was personated by the members of Miss Douglas' Church School Class: Henry Young, Joseph Hoag, Raymond Lackman, William Maguire, Herbert Redhouse, Charles Buckenhurst and Robert Hanna. Girls from a number of parishes acted as ushers. The music was in charge of James Chapman Weaver, organist of St. Paul's.

The production was most beautifully rendered. All the characters, the ushers as well, were most attractively costumed. Through a clever arrangement of lights and other accessories the effects were made very realistic and the general treatment was most devotional and reverential.

CHURCH SCHOOL SERVICE LEAGUE

(Christmas Work)

First and foremost the Diocesan office of the Church School Service League wants to thank each Leader, and through her each Parish which helped in the Christmas work, and made it possible for the Church School Service League to fill every request received.

The following reports represent the work *assigned* through our office, though we realize that much has been done that we do not know about.

The most encouraging part of these reports is the fact that ninety-nine Parishes have had their boys and girls helping in the Mission work assigned to Pennsylvania, for in

1921, forty-one Parishes sent 3378 gifts.

1922, sixty-five Parishes sent 6054 gifts to thirty-six Missions.

1923, ninety-nine Parishes sent 6296 gifts and 960 stockings to thirty-six Missions.

Our Christmas Boxes were sent to the following Far Away Places: Two Missions in China, two in Alaska, one in Liberia, one in the Dominican Republic, one in Cuba and one in the Canal Zone.

In our own country: Three Missions in South Dakota, one in North Dakota, five in North Carolina, one in Virginia, one in Florida, one in Tennessee and two in Minnesota.

In the Diocese, upon request, we supplied gifts, stockings and candy for fourteen institutions.

Having told you where the boxes went, you will be more than interested in hearing how they were received, and Sister Edith Constance, St. Lioba's School, Wuhu, China, one of our Far Away Boxes, writes: "There are so many things I want to say I hardly

know where to begin. I should love best to have all of our dear boys and girls and helpers around me where I could see them and speak out all the joy and thanks in my heart.

"The Church Schools are a real army now and doing such a splendid work. The organization of it is wonderful and impressed our friends here in China. Way back last spring we received a blank to fill out for our requests for the next Christmas. Then in July we had letters saying the Pennsylvania Parishes were going to send us boxes. Think how happy we were to know so far ahead that our dear children and women were going to share in the home Christmas. Then in October letters began to come, saying boxes had been sent, letters with such dear good wishes for us and our work, that we felt we surely must have met, somewhere, somehow, the writers. I am sure it is because you are praying for us and because you all packed the chinks in the boxes with love, and when we pulled out the packing, out flew love."

From a box in our own country, the Rev. Mr. Collins, Church of the Atonement, received the following note of appreciation: "The children of Christ Church Mission, Cocoanut Grove, Florida, were made very happy by the gifts sent by your group of the Church School Service League. In number, variety and value, they exceeded anything they have ever had in connection with a Christmas Tree."

Here in our own Diocese, the Episcopal Hospital thanks us for the 227 stockings, and many toys: "Our parties were a great success, largely attended, and we wish to assure you of our appreciation for your share in providing so much pleasure for our children."

Surely we must all feel that any extra time spent, or any extra work done, was well worth while, when we hear how much pleasure it has given to our many Mission friends.

SOME ENGLISH CHURCH NOTES

Mission work is assisted by the S. P. G. in sixty-two overseas Dioceses.

There were over a thousand confirmations last year in Madagascar. (From that island comes half the world's supply of radium.)

It is curious that in the Diocese of Lahore there are more British soldiers stationed than in any other in the world except Winchester.

A small girl in a Western Canada mission district wrote in a history paper, "When William the Conqueror came to England he found no code of laws, and so he drew up the Ten Commandments."

MISSIONARY SERVICE FOR CHURCH SCHOOLS

The second annual Inspirational Missionary Service for the Church Schools of the Diocese will be held in the Church of the Holy Trinity, on Septuagesima Sunday, February 17th, at 4 P. M.

The speaker will be the Rev. Franklin J. Clark, Secretary of the National Council.

Let every School be well represented at this service.

It is suggested by the Commission on Church Schools that sectional inspirational services may be held by neighboring Schools unable to attend the central service,—either on Septuagesima Sunday or on some other Sunday before Lent.

The Commission will be glad to render assistance in arranging for such District services.

NATIONAL COUNCIL RECEIVES RELIGIOUS EDUCATION LEGACY

By recent action of the National Council the National Department of Religious Education has in hand a $20,000 legacy with several years of accumulated interest and one of its early problems of the New Year is to choose a proper form of memorial for the donor.

The bequest figured in the will of the Rev. Thornton Floyd Turner, formerly rector of St. Peter's Church, Bennington, Vermont, who died in New York City in March, 1918, and is in loving memory of his father, Herbert Beach Turner who died in 1903, of the Rev. Joseph Mason Turner who died in 1886, of the Rev. Samuel Hulbeart Turner, D.D., a teacher in the General Theological Seminary, New York, who died in 1861, and of the Rev. Joseph Turner, whose death occurred in 1821.

The sum named is to be invested and the income used "for the purpose of providing lectures or study courses or printed matter which shall appear proper to present to American youth of high school and college age the historic faith once for all delivered to the saints." The National Council has appointed a committee to expend the bequest in accordance with the will which includes Bishop Reese, of Southern Ohio, the Rev. George C. Stewart, and the Rev. Paul Micou. The chief point to be decided is whether to create a "Turner lectureship" in a college or university or a "Turner Library."

The Church Mission of Help now has Diocesan branches in twelve Dioceses.

DEATH MAKES INROADS ON VESTRYMEN OF DIOCESE

During the last two months death has claimed a number of widely-known and devoted Vestrymen of the Church in various Parishes of the Diocese. Those whose deaths have been reported to THE CHURCH NEWS are:

Theodore William Cramp, a member of the Vestry of St. James', Twenty-second and Walnut Streets.

Jerome Cross, a member of the Vestry of Holy Apostles', Twenty-first and Christian Streets.

Albert A. Roop, a member of the Vestry of St. Paul's, Chester.

George Chandler Paul, Sr., a member of the Vestry of St. John's, Northern Liberties.

Hon. Charles F. Gummey, a member of the Vestry of Holy Trinity, Rittenhouse Square.

William Henry Morris, Rector's Warden of the Church of the Good Shepherd, Rosemont.

Mr. Morris was the father of the Rev. Richard J. Morris. He had been ill about one week. Death was due to heart trouble. Mr. Morris was in his seventy-eighth year. When a lad of about sixteen he was attracted to the Church through the preaching of the late Bishop Phillips Brooks, when the latter was rector of the old Church of the Advent, York Road and Buttonwood Streets, and throughout the remainder of his life was a most devoted churchman. When Doctor Brooks became rector of Holy Trinity, Philadelphia, Mr. Morris taught in that Sunday School and was most active in virtually all Parish work. In 1875 he went to Pottstown, remaining there until 1894, during most of which period he was a member of the Vestry and Accounting Warden and Superintendent of the Sunday School of Christ Church, in that place. Returning to Philadelphia he was a member of Christ Church Chapel until 1898, when he built his home in Villa Nova, when he attached himself to the Church of the Good Shepherd, becoming a member of the Vestry.

Bishop Garland, the Rev. Charles Townsend, rector of the Good Shepherd, and the Rev. Joseph P. Morris, a nephew, officiated at the burial services in the Church of the Good Shepherd, on Monday, January 14th. The services at the grave in the Morris lot in the churchyard of the Redeemer, Bryn Mawr, were in charge of Mr. Townsend and Mr. Morris.

Mr. Roop, of St. Paul's, Chester, died during the morning service in St. Paul's, December 9th. He had not been in the best of health for more than a year, but came to the morning service as was his custom, engaging heartily in every part of the service, especially the sing-

ing. During the sermon those near him noticed a great pallor come over his face. He was tenderly carried to the Sacristy. Concluding the sermon, the rector, the Rev. Francis M. Taitt, went to the Sacristy and said the prayer for the dying.

Mr. Cross was Vestryman at Holy Apostles' for fourteen years, and for many years was active at the Chapel of the Holy Communion, being Chapel Treasurer and a worker in the Sunday School . Of Mr. Cross, the Rev. George H. Toop, his rector says: "His heart was set to do all he could for the Church, and to do it with all his might. In all of his relationships he displayed a zeal, a faithfulness, a devotion above praise. His nature was crystal clear and his heart pure toward God and man." Mr. Cross died in January.

Hon. Charles F. Gummey died on December 20th, following an illness of six weeks. On December 22nd he would have reached his sixty-first birthday. He was a Judge of the Orphans' Court from 1910 to the time of his death. He was a member of Holy Trinity Vestry for a number of years and served as a Deputy to the Diocesan Convention. At the time of his death he was a member of the Committee on Canons of the Diocese.

Mr. Cramp was one of the devoted members of St. James' Parish, and had served on the Vestry from 1908 until his death. Mr. Cramp died on December 23rd, at his home, 1730 Locust St.

Mr. George Chandler Paul, Sr., who served as a Deputy to many Diocesan Conventions from St. John's, Northern Liberties, died January 17th. For many years Mr. Paul was a member of the Vestry of that church. He was elected a Deputy from Emmanuel, Kensington, to the Special Convention of last month. Burial services for Mr. Paul were held the day before the Convention assembled.

The Divine Child and His Mother, surrounded by the wise men in their gorgeous robes, and the simple shepherds kneeling, are reverently depicted in this beautiful window, the work of the Willet studios, recently installed in the Sanctuary of The Church of The Epiphany, at Lincoln Drive and Carpenter Lane, the Rev. Irving A. McGrew, rector. At the Midnight Communion service Christmas Eve, the window, which was illuminated from the lawn by a great government searchlight, filled the Chancel with the soft radiance of wondrous color; ruby and green, gold and blue, recalling the windows of Chartres and Canterbury. The window is made up of a mosaic of thousands of pieces of the choicest imported glasses, many of which are composed of layers of different colors fused in the blowing, ruby on gold, blue on pink, etc.; etched and stained.

HOUSE OF ST. MICHAEL AND ALL ANGELS

The Rev. Morgan Llewellyn Griffith, formerly rector of St. Wilfrid's, Camden, Diocese of New Jersey, was recently appointed by the Rev. F. L. Vernon, rector of St. Mark's, to the chaplaincy of the "House of St. Michael and All Angels," West Philadelphia.

While Father Vernon is president of the corporation of the "House," there is no connection between the "House" and the parish of St. Mark's, and Father Griffith is not a member of the clergy staff of St. Mark's. Included in the "House" are the Sisters' Chapel, for the use of the Sisters of St. Margaret, who are in charge of the work among the colored cripple children, for whom the "House" primarily exists; and the Chapel on Wallace Street, near Forty-third, used jointly by the boys and girls of the "House," the girls of the House of the Holy Child, and by a large number of colored folk in the neighborhood.

Under Father Griffith's leadership the Sunday School has upward of 150 bona fide pupils, the congregations and pledge offerings have greatly increased, a class of twenty-five is being prepared for Confirmation on February 28th, and the interest of the people has been awakened. In addition to the Sunday School there are seven other organizations, all flourishing and busy at work. The Chaplain has quarters in the new Mission House, 609 North Forty-third Street.

DEATH OF BISHOP WEED

The Rt. Rev. Edwin Gardner Weed, D.D., third Bishop of Florida, died at his home in Jacksonville, Fla., January 19th. The Bishop's health had been bad for the past two or three years. The funeral was at St. John's Church, Jacksonville, Monday afternoon, January 21st. It was in this church he was consecrated.

Here and There in the Diocese

News items and personals for this department of the "The Church News" from all parishes, organizations and individuals are solicited. Please address them to Managing Editor, "Church News," 202 South Nineteenth Street, Philadelphia, Pa.

The Rev. Franklin Joiner has been elected by the Trustees of the Diocese to fill the vacancy caused by the resignation of the Rev. N. B. Groton.

The Boy Scouts of St. John the Baptist, Germantown, with the aid of the people of the church and a Masonic Chapter, donated 150 articles to waifs and destitute children at Christmas time. Scout Master Quimby desires to express his thanks to all who helped.

Mr. Horace A. Melling's first anniversary as Choirmaster and Organist of St. Luke's, Kensington, was celebrated Sunday night, January 6th, by a special musical service.

Mrs. George Grant has completed eleven years of service as Choir Mother at St. Luke's, Kensington, and is now on her twelfth year. In all that term of faithful service Mrs. Grant has a record of only four Sundays absent.

Miss Helen Sharples, head of the Elizabeth Turner Bible Class at St. Luke's, Kensington, has led her class for forty-three years.

Through the efforts of one member of St. Philip's congregation, with the cooperation of a few others, an electric cross has been placed over the doorway of the church at Forty-second Street and Baltimore Avenue.

Mr. Francis F. Milne, Jr., has been elected Accounting Warden of Holy Trinity, Rittenhouse, succeeding Mr. John M. Townsend, who resigned. Mr. Milne began his duties January 1st.

The Men's Service Club of Holy Apostles Parish has elected the following officers for 1924: President, John Brooks; Vice-President, Bruce Matthews; Secretary, William Quigley, Jr.; Treasurer, W. H. Griscom.

Under the will of George H. Welsh, 1826 Pine Street, Philadelphia, admitted to probate on January 8th, the Episcopal Hospital is bequeathed $10,000, to be used for a free bed in memory of a son, George H. Welsh.

Bishop Garland was the principal speaker at the annual meeting of the Pennsylvania Society of Founders and Patriots in the Union League on the night of January 14th.

Under the will of Emily C. Smith, 400 South Fifteenth Street, Philadelphia, admitted to probate last week, the Episcopal Hospital receives $5000 of a $30,000 estate. At the death of two sisters the residue of the estate goes to the Bishop of the Episcopal Church in Alaska for use among mission hospitals.

Mr. Alexander Van Rensselaer was re-elected President of the Seamen's Church Institute at the annual meeting held January 17th in the Emergency Aid headquarters. Other officers were elected, as follows: Sydney P. Clark, Secretary; C. S. W. Packard, Treasurer; Vice-Presidents, W. W. Frazier, Jr., John A. Gribbel, Alba B. Johnson, Mrs. John A. Brown, Jr., and Colonel John S. Mucklé, Mrs. Livingstone L. Biddle, Mrs. Theodore W. Cramp and Thomas Graham were elected members of the board. Mr. Van Rensselaer paid a high tribute to the Superintendent and Chaplain, the Rev. Percy R. Stockman.

Notwithstanding the disadvantage of not having a rector, the Woman's Auxiliary of Holy Trinity, West Chester, has given $20 to Dr. Baker, of Orleans, Calif., for his dispensary, and $107 to Bishop Carson toward a new church at Port au Prince, Haiti, after hearing their appeals at the All Day Missionary Meeting, also hearing a fervent plea from Mrs. Royce at the January meetting.

A Young People's Service League, composed of young men and women, is being organized in St. Asaph's Parish, Bala, to help the rector, the Rev. Benjamin N. Bird and to develop churchgoing habits.

The Ladies' Aid Society of St. James' Church, Hestonville, has elected the following officers to serve for 1924: President, Mrs. Bentley Muff; Secretary, Mrs. Rebecca Ancona; Treasurer, Mrs. Fredrick E. Mayer.

Mr. David Grier, organist and choirmaster of St. James' Church (Hestonville) is lying in the Samaritan Hospital with a compound fracture of his lower limb. Just before Christmas, Mr. Grier was returning home one evening and while crossing the street was struck by an auto, the driver of which did not stop to render any aid.

On the Feast of Epiphany, Bishop Garland confirmed the largest class of candidates which has been presented for many years in St. James' Church, Fifty-second and Master Streets. The Bishop also remarked that the congregation present was the largest he had ever seen at St. James' during his Episcopate.

Boy Scouts of the Whitemarsh Troop on Friday night, January 11th, had as honor guests at a dinner in the Parish House of St. Thomas', Whitemarsh, Mr. E. N. Weikel, Scout Field Executive, and Dr. T. F. Conover. The Daughters of the King of St. Thomas' prepared and served the dinner.

The Rev. Llewellyn N. Caley, rector of St. Martin's, Oak Lane, will deliver illustrated lectures on the "Life of Christ" some evening each week during Lent in the new auditorium of St. Paul's Parish House, Chestnut Hill. The dates will be announced later. Everybody will be welcomed who wants to come.

The Pennsylvania Diocesan Assembly, Brotherhood of St. Andrew, has held a number of officers' meetings which have proved unusually inspiring and useful. On January 17th some thirty directors and other officers of Chapters located throughout the Diocese came together for their conference. There were brief addresses and reports made by about ten representatives, and some of the facts brought forth were exceedingly inspiring, showing a very wide variety of work being done by the Brotherhood in the Diocese, some of it unusually well done and fruitful in results. There will be another meeting of the same character in a few months. J. Lee Patton, Esq., President of the Assembly, presided at the recent meeting.

The recent Advent Corporate Communion in the Diocese of Pennsylvania was successful, a number of parishes having adopted the plan, as they did last year. The attendance of men at the early Communion services averaged about forty in the parishes that reported.

H. Grey Steele, for more than twenty-five years Organist and Choirmaster of Calvary Church, Conshohocken, died early on Sunday morning, January 6th. Resolutions of sympathy to Mr. Steele's family and bearing testimony to his faithful and efficient labors by which the service of the Church was made more beautiful.

A parish branch of the Order of Sir Galahad is being organized among the boys of Calvary Church, Conshohocken.

The congregation of St. James' Lutheran Church, in South Philadelphia, has been given the use of the parish house of Holy Comforter Chapel, Nineteenth and Titan Streets, on Sundays. A Baptist congregation recently purchased the Lutheran congregation's property. The Lutherans are looking for a new site.

Two hundred children who live in the neighborhood of the Galilee Mission, 821 Vine Street, were the guests on New Year's Day of Mr. George W. Wilkins, Superintendent of the Mission. At the same time the Mission sent New Year's dinner baskets to poor families in the neighborhood.

The Woman's Auxiliary of St. Clement's is actively engaged in preparing a missionary box to be sent to an Indian priest, the Rev. Edward Oscar Whiteface, and his family, of Ascension Church Promise, South Dakota. The Indian priest has a wife and a seven-year-old daughter.

The Rev. Stewart U. Mitman, instructor in Religious Pedagogy at the Philadelphia Divinity School for the last six years, died on Thursday, January 17th, at his home in South Bethlehem.

In the Rural Fields of the Diocese

Edited by THE REV. GEORGE N. HOLCOMB

The American Country Life Association

This association was organized at Baltimore in 1919 through the instrumentality of a self-constituted committee, in which President Kenyon L. Butterfield played a leading part. Its purpose was to bring together, for conference and for the dissemination of information, the country life interests on a permanent basis. It has now issued five volumes of reports, containing many valuable papers on almost every phase of rural life. It has now a full-time secretary, and publishes a monthly bulletin. At the Sixth Annual Conference, held recently in St. Louis, there were 300 delegates from thirty-six states, and representatives from Canada, Germany and Japan.

The association should enlist the interest and co-operation of all Churchmen for the following reasons:

1. It stands for the supremacy of human interests over those which are primarily material. While recognizing the worthiness and the fundamental character of the economic motive in agriculture and rural life, it protests against the tendency to make it the dominant motive. It holds that man is more important than the instruments he uses or the things he creates. The farmer is more important than his farm. Education, health, neighborliness, moral and religious interests are to be made supreme in rural life. At the last conference President Butterfield, voicing ideals for which he has steadfastly stood for many years, said:

"It has been said that if we solve the economic problems of the farmer, the rural home problems will take care of themselves. This has not proved true in the past and we have no reasons to think that it will prove more true in the future than it has in the past. In fact, I am almost inclined to think that we might reverse the statement and say that if we can insure the spiritual and intellectual supremacy of the farm home, we will insure the material prosperity of the farm."

2. The association was organized soon after the close of the war. President Butterfield was then Agricultural Director of the Y. M. C. A. Army Education Commission in France. Its founders, like so many others, cherished the hope that the ideal of making self-interest secondary and incidental to service, would be carried over into the period of reconstruction, and become a controlling ideal in the New Age following the war. It must, therefore, be made a dominant ideal in agriculture. Moreover, if the world was to be won for democracy, rural life, which constitutes so large a part of the life of the world, notably in countries like India, China and Russia, must be won for democracy. The rural life of the world must be unified. Agriculture must be internationally organized. President Butterfield said again, in his closing address at St. Louis:

"It would be deplorable if any American citizen should fail to thrill when he hears the great poetry and song of patriotism. But the time has come when the great poets should put into immortal verse the thoughts of loyalty to humanity.

"A distinguished university president has a book on *The International Mind.* That is good. But we must go farther; we must form the habit of international co-operation. And I hope to see the farmers of the world co-operating, meeting in great assemblies at the International Institute of Agriculture in Rome, made possible by a great American citizen; I hope to see an interchange of agricultural teachers and students and lecturers and farmers; I hope to see a great society of world agriculture conferring about common problems; I hope that the farm women and the farm men of the world may learn to see together and to work together for the advancement of farming, the making of finer home life, the good of each nation and the common good of human kind."

It goes without saying that these are Christian ideals.

ST. JOHN'S CHURCH, CONCORD

This parish has been for some time planning improvements upon the rectory property. Concerning progress made toward the carrying out of these plans, the rector, Rev. D. L. Sanford, writes as follows:

St. John's Rectory, which has been lighted by a Delco Light Plant for the last few years, has been rewired and connected with the lines of the Delaware County Electric Company. At the same time a new motor for pumping water was installed. The garage has also been furnished with light, which can be turned on from the house. These improvements have been the gift of Mrs. Sanford.

The ladies of the parish, with the assistance of many of our good neighbors, gave a fair and supper, December 7th, in Concordville, for the rectory roofing fund. There were many unusual features, as, for example, a book sale, the books being given by people who had read them and were willing to pass them on. Over a hundred volumes were sold. Many Christmas cards were also sold. Another table exhibited standard groceries and other articles from well-known houses, sold on commission. The candy table displayed a really remarkable assortment of home-made confections, and the fancy table, of course, was an attraction. The Concord women are famous for their suppers and the guests came from many surrounding villages as well as from our own neighborhood. The ladies cleared about $260. This, with subscriptions already in hand, puts the new roof among the assured things in the near future.

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Diocesan Clearing House and Exchange Bureau

This department of THE CHURCH NEWS *is conducted in connection with the Diocesan Clearing House Bureau. If any Parish has any discarded church furnishings it is willing to donate to any other Parish, notice will be given in this column. If any Parish or Mission has a need for such articles, it will be recorded here. If any offer or need listed below interests you, get in touch with the Diocesan Clearing House Bureau of the Department of Publicity, Church House.*

We have listed a large Bible, which a churchwoman of the Diocese is willing to donate to any Mission in need of one.

A baptismal shell is offered to any Mission in need of one. It is offered by a churchwoman.

The Church Periodical Club has requests for a stereopticon machine, a victrola and books in French language. If you can donate any of these kindly consult Mrs. A. F. Kempton, room 36, Church House, for address.

In the Hood River Valley in Oregon the group system finds itself applied on a rather large scale by the Rev. L. H. Miller, whose Parish, the whole valley, twenty-three miles south of Hood River, seven miles east and twenty miles west, is divided into six groups or districts, with a man and a woman covering each. Mr. Miller writes, "We look for fine results from this method, and the people are very enthusiastic."

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In Memoriam

✠

For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

Mary E. Wiltberger

Entered into life eternal on January 14, 1924, at her home in Newtown, Bucks Co., Pa., Mary Ellen Wiltberger, widow of William Barnsley, and daughter of the late William and Phoebe Howell Paff, in the seventy-ninth year of her age. She is survived by a daughter, Mrs. Edward P. Hicks, and a granddaughter, Mary Barnsley Hicks. Her father, William Paff of Yardley, Pa., was one of the founders of St. Luke's Church, Newtown, in 1832, and

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she was always a faithful attendant and supporter of the same.

The funeral services were held at St. Luke's on Monday afternoon, at 3 o'clock, by the rector, Rev. G. Herbert Dennison, assisted by the Rev. Edward Ritchie, a former rector, now of St. James the Less, Falls of Schuylkill, Philadelphia.

St. LUKES, CHADD'S FORD

Mr. Sanford also writes that on December 12th the United Mission Study Class of Kelton, Kennett, Concord and Chadd's Ford met at St. Luke's. Mrs. Sanford presided at the business meet- and Mrs. P. J. Mitten was the Director of the Studies. Twenty-one members were present and were genuinely interested.

GENERAL CHURCH NEWS NOTES

Week-day religious education is starting in Moscow, Idaho, each religious organization taking care of its own children.

Over-churched communities in the Eighth Province are to be studied by a commission appointed by the Provincial Synod to report at the next session.

Because of the constant danger from man-eating lions in the country about Malindi, in Nyasaland, the Bishop has told the people to say in the Litany, "From plague, pestilence, famine, and wild beasts, good Lord, deliver us."

There is no Every Member Canvass in Wilmot, S. D., because there is only one communicant. This one, however, is a lady who fixes and assumes and pays an annual pledge of $25. If there were a million more like her!

A South Dakota baby recently christened wore a baptismal robe which had been made for his great-grandmother. He was the twenty-seventh of her descendants to wear it.

Twenty-five nationalities are represented within the Diocese of Pittsburgh, according to a survey made by the Diocesan Social Service Commission. Austrians lead, with Czechoslovaks second, and there are more than 2800 Syrians.

Aneth Episcopal Mission to the Navajo Indians, belongs technically to the District of New Mexico, is situated in Colorado, and goes over into Utah for its mail.

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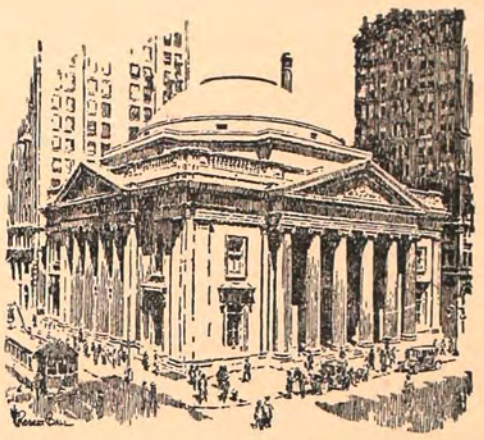

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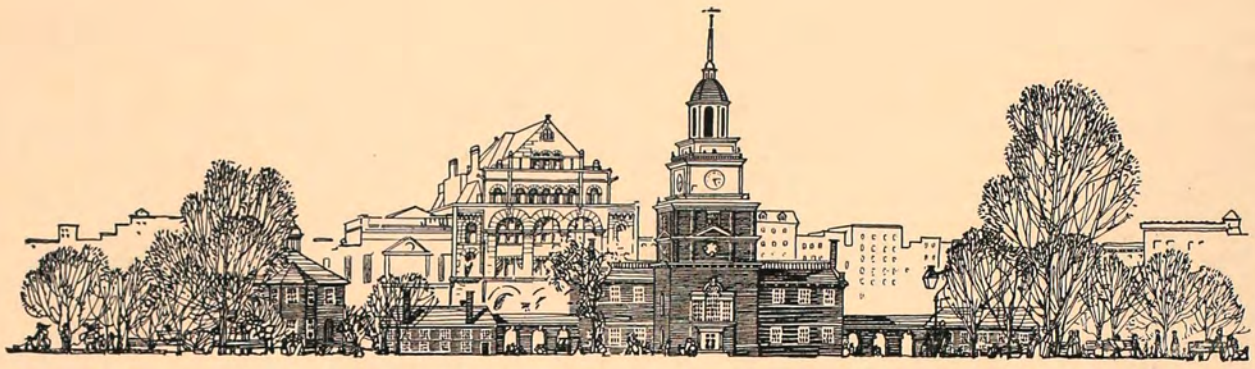

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